

The Jesuit Missions to the Emperor Akbar.—By E. D. Maclagan, C. S.,
from notes recorded by the late GENERAL R. MACLAGAN, R.E.

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Almost all the historians of the reign of Akbar have discussed in some form or other his religious views, and in histories written by Europeans attention has naturally been paid to the attitude which he assumed towards Christianity, as put before him by the Jesuit Missionaries at his Court. The records of these Jesuit Missions are not, however, very easy of access, and few of the published histories do more than refer in the briefest terms to the remarkable incidents which these records set forth and the interesting picture of the times which they present to us. In order to supply this defect it was the intention of the late General Maclagan R.E., to prepare a sketch of the religious views of the Emperor Akbar, which should have special reference to the history of his attitude towards Christianity, and the present writer has come into possession of the notes and references which General Maclagan from time to time recorded with this object in view. It is unfortunately impossible to prepare from these notes any complete sketch of the nature originally contemplated, but it may be of some interest to reproduce in one place the substance of the chief original authorities on the subject of the Jesuit Missions at Akbar's Court, and the scope of the present paper is limited to this.

What the general histories tell us is shortly as follows. That from about A.D. 1580, till his death, or at any rate till the year 1596, the Emperor Akbar held the most unorthodox opinions, culminating for a time in the promulgation of a form of natural religion entitled the *Tauhid-i-Ilahi* or Divine Monotheism, in which the worship of the Sun and of the Emperor himself formed a prominent part. That during this period he assumed a tolerant attitude towards all religions and made constant enquiries into the tenets and customs of the Hindūs, Pārsis and Christians; and that at his invitation three separate special missions were equipped and despatched to his Court by the Jesuit authorities at Goa. The first of these missions was sent in 1580, under

the guidance of Father Rodolfi Aquaviva who remained at the Court of the Mogul for three years. The second, under Father Edward Leaton, arrived in 1591 and after a short stay was somewhat hastily withdrawn. The third, under Father Jerome Xavier, a nephew of St. Francis, persevered in its labours from the date of its commencement in the year 1595 to a time considerably later than the death of the Emperor.

It is of these three missions that the present paper treats. A narrative of all the three missions is to be found in Hugh Murray's 'Historical Account of Discoveries and Travels in Asia,' Edinburgh, 1820, vol. II., 82-96, but the narrative is brief and is disfigured by some unfortunate misprints of dates. So again in the Rev. James Hough's 'History of Christianity in India,' London, 1839, vol. II., 260-287, there is a history of the missions to Akbar, which is taken almost entirely (mistakes and all) from the History of the Mughal Empire issued in 1708 by the Jesuit Catrou: Catrou's work was compiled from the Portuguese manuscript of Signor Manuchi, a Venetian who was physician to the Mughal Court in Aurangzeb's time, and Manuchi professed to base his history on Persian records in the Mughal capital, but his translator, Catrou, confesses to having added to the original history, and the account of the Jesuit missions in Catrou's work is obviously taken from European sources.¹ Even in the 'Kaiser Akbar' (1880) of Prince Frederick of Schleswig-Holstein (Count von Noer), where an admirable account, based on Du Jarric's history of these missions will be found, there is a certain want of completeness owing to the fact that the writer had not apparently seen the last volume of Du Jarric's work which treats of the missions after the year 1600.² It is advisable, therefore, to leave our modern authorities and to go back as far as we can to the original records of these missions.

Notices by native historians.—Before, however, examining the Jesuit records attention may be paid to the passing allusions made by native historians to the Christian proclivities of Akbar and the doings of the priests at his Court.³ We are fortunate in finding among

¹ See also 'The Portuguese in Northern India,' *Calc. Rev.* v. 279-284, (1848).

² See *Kaiser Akbar*, I., 440. A short notice of Akbar's connection with Christianity will be found in Bohlen's 'Alte Indien,' 1830, vol. I., 104-105. Attention may also be directed to Dr. Ireland's romance called 'Golden Bullets,' Edinb., 1890, in which the Jesuits at Akbar's Court play a large role: and to the sketch of the missions in Max Müllbauer's *Geschichte per katholischen Missionen in Ostindien*, 1852, pp. 133-149.

³ The quotations made below are all collected from translations and English works and cannot claim to be exhaustive. Reference may be also made to Asad Beg's amusing account of the introduction of tobacco in Akbar's Court, and the Jesuit Father's support of the tobacco smokers (Elliot, VI., 167).

contemporary writers two historians who had exceptional opportunities for knowing the facts of which they wrote and who treated those facts from two entirely different points of view. On the one hand, we have 'Abdu-l-qādir Badāūnī, the trenchant champion of orthodoxy at Akbar's Court, whose *Muntakhabu-t-tawārikh* carries the history of Akbar down to the year 1595. On the other hand there is Akbar's abettor and favourite minister, Abū-l-faẓl, the author of the *Akbar-nāma* which contains a history of the same period down to the year 1601.

Badāūnī's work first notices the introduction of Christian influence in treating of the year 1575, and according to that author the rationalizing tendencies of Akbar's Counsellors Abū-l-faẓl, Abū-l-faṭḥ, etc., were due partly to the fact that 'there came' (presumably about that time) 'a great number of Portuguese from whom they picked up doctrines justifiable by reasoning.'¹

The practise of Christian ritual followed soon after, for Badāūnī tells us² that 'the ringing of bells as in use with the Christians, and the showing of the figure of the cross, and the *cunabula* [kanābalān] which is their time of mirth, and other childish playthings of theirs were daily in practice.' The words *Kufr shāi* 'shud, or 'Heresy became common,' express the *Tārikh* (A. H. 985. A. D. 1577-8).

The first Missionary at Akbar's Court arrived in March, 1576, but the first organized mission was in 1580, and it is to this that Badāūnī refers in the following passage. In the course of his explanation of the reasons which led the Emperor to renounce Islām, he writes³:—

'Learned monks also came from Europe, who go by the name of Pādre. They have an infallible head, called Pāpā. He may change any religious ordinances as he may think advisable, and kings have to submit to his authority. These monks brought the Gospel and mentioned to the Emperor their proofs for the Trinity. His Majesty firmly believed in the truth of the Christian religion, and wishing to spread the doctrines of Jesus, ordered Prince Murād to take a few lessons in Christianity by way of

¹ Bad. (Bib. Ind.) II. 211 (not 281, as printed in Blochmann) quoted in Blochmann's *Āin-i-Akbarī* I. 163. The fact is noted in treating of the year 1575, and if the Portuguese mentioned in the text came that year, they were probably private individuals (artizans, &c), for there seems to be no record of a regular embassy between that of 1572-3 (Elliot, *Hist. Ind.* VI, 42) and that of 1578 noticed below. From Lowe's translation, however, there seems no need to fix the arrival of the Portuguese in any particular year.

² Bad. (Bib. Ind.) II. 301 (304) quoted in Blochm. *Āin* I. 493. See also Blochm. *Āin* I. 618 and *Progs. Beng. As. Soc.*, May 1870, p. 146.

³ Bad (Bib. Ind) II, from Blochm. *Āin* I. 182.

auspiciousness, and charged Abū-l-faẓl to translate the Gospel. Instead of the usual *Bismillāhi-r-raḥmāni-r-raḥīm*¹ the following lines were used.

Ai nām-i-tu Jesus ō Kīristō,

[O Thou, whose names are Jesus and Christ],

which means: 'O Thou, whose name is gracious and blessed!' and Shaikh Faizī added another half, in order to complete the verse

Subhānaka lā siwāka Yā hū.

[We praise Thee; there is no one besides Thee, O God.]

These accursed monks applied the description of cursed Satan, and of his qualities, to Muḥammad, the best of all prophets—God's blessings rest on him and his whole house!—a thing which even devils would not do.'

In a different place² Badāuni describes the introduction of an organ, but not apparently in connection with Christian worship. In another passage,³ however, there is a somewhat obscure allusion to the Emperor's Christian proclivities. At a discussion carried on in Akbar's presence Hāji Ībrāhīm asked Mirzā Mufliṣ 'How is *Mūsā* declined? and what is the root of the word?' to which no satisfactory answer was given: whereupon the Emperor asked the Qāẓī's son Shukr, 'Why do you not join in the discussion?' to which Shukr replied: 'If Hāji Ībrāhīm were to ask how to decline '*Īsā* (Jesus), what answer should I give?' And His Majesty, we are told, very much applauded this speech.

In describing the events of the end of the year A.H. 989 (17th Feb. 1580—5th Feb. 1581) the same historian says⁴:—

'At this time his Majesty sent Shaikh Jamāl Bakhtiyār to bring Shaikh Qutbu-d-dīn⁵ of Jalāsar who, though a wicked man, pretended to be 'attracted by God.' When Qutbu-d-dīn came the Emperor brought him to a conference with some Christian priests, and rationalists, and some other great authorities of the age. After a discussion the Shaikh exclaimed: 'Let us make a great fire, and in the presence of His Majesty I shall pass through it. And if any one else gets safely through, he proves by it the truth of his religion.' The fire was made, the Shaikh pulled one of the Christian priests by the coat, and said to him: 'Come on, in the name of God.' But none of the priests had the courage to go.

¹ The formula used by school children before beginning to read from their books. The words *Ai nām*, etc., are given above in the form adopted by Professor Blochmann from the version of the story given in the *Dabistān*: the edition of Badāuni used by Blochmann has *ai nāmī wai zhazhō Kīristō*. Cf p. 51 below.

² Bad. (Bib. Ind.) II. 269.

³ ditto II. 187.

⁴ Bad. (Bib. Ind.) II, 299. Quoted by Blochm *Āin* I. 191.

⁵ In recounting his version of the story Fr. de Sousa (*Oriente Conquistada* 1710 II. 170) gives the name as Mola Xequeria (Mulla Zakaria).

‘Soon after this the Shaikh was sent into exile to Bhakkar, together with other faqīrs, as His Majesty was jealous of his triumph.’

We shall note later on the Jesuit version of this episode. Meantime let us see how Abū-l-faẓl describes it¹ :—

‘One night the Ibādat-khāna was brightened by the presence of Pādre Radalf² who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigotted men attacked him and thus afforded an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the old received assertions and did not attempt to arrive at truth by reasoning. Their statements were torn to pieces and they were nearly put to shame: and then they began to attack the contradictions in the Gospel, but they could not prove their assertions. With perfect calmness and earnest conviction of the truth, the Pādre replied to their arguments, and then he went on to say: ‘If these men have such an opinion of our Book, and if they believe the Qurān to be the true word of God, then let a furnace be lighted, and let me with the Gospel in my hand, and the ‘ulamā with their holy book in their hands, walk into that testing place of truth, and the right will be manifest.’ The black-hearted and mean-spirited disputants shrank from the proposal, and answered only with angry words.’

In narrating the events of the 35th year of the reign (A. D. 1590-1) Abū-l-faẓl says³ :—

‘At this time Pādre Farmalūn⁴ arrived at the Imperial Court from Goa and was received with much distinction. He was a man of much learning and eloquence. A few intelligent young men were placed under him for instruction, so that provision might be made for securing translation of Greek books and for extending knowledge. With him came a number of Europeans and Armenians who brought silks of China and goods of other countries, which were deemed worthy of His Majesty’s inspection.’

The same historian informs us of the arrival of a large caravan from Goa, containing several learned men known as Pādres, on the 19th Ardibihisht 1003 [28th April, 1595].⁵ In another passage he states⁶ that

¹ *Akbarnāma* (Bib. Ind.) III. 254. Elliot *Hist. Ind.* VI. 60, cf. p. 51 below.

² This is Prof. Blochmann’s reading (*Āin* I. 168): the MSS. have Radīf, Rawīq and Raunaq. Although the passage occurs in the description of the events of the 23rd year of the reign (1578-9), the reference is almost certainly, to Padre Rodolfi Aquaviva who arrived at Fathpur Sikrī in Feb. 1580.

³ *Akbarnāma* (Bib. Ind.) III. 577. Elliot *Hist. Ind.* VI. 85.

⁴ Or Farabatūn. Perhaps some corruption of ‘Duarte Leoton’ or possibly ‘Grimalleon’ sc. Leo Grimon (see p. 60 below). Beveridge in an interesting article on Jerome Xavier in this *Journal* suggests ‘Fra Emmanuele’ sc. Pinheiro, but Pinheiro was not a ‘Fra’ nor did he go till 1595. *J. A. S. B.* 1888, p. 34.

⁵ *Akb.* (Bib. Ind.) III. 669. Beveridge in *J. A. S. B.* 1888 p. 34. Xavier arrived at Lahore on 5th May, 1595.

⁶ See Rehatsek in *Calc. Rev.* Jan 1886, p. 3.

malevolent persons had spread the rumour of the Emperor's hatred to Islām and of his having become a Brahman, but they were refuted and put to shame by certain Christian philosophers in a public disputation held for that purpose. But he ascribes no permanent influence to these Christian philosophers, for in a further passage¹ he writes:—

'The Emperor conversed for some time on the religious information he had obtained from Christian priests, but it appeared after a short while that their arguments had made no great impression on his mind so that he troubled himself no more with contemplations about asceticism, the allurements of poverty and the despicableness of a worldly life.'

So far Badāunī and Abū-l-fazl. In the *Dabistān* which was written about sixty years after Akbar's death, we find a curious account² (how far exact we cannot tell) of a discussion which took place before Akbar between a 'Nazarene' and a Muḥammadan, and of another between a 'Nazarene' and a Jew. These appear³ to be based on Xavier's dialogues in the *Āina-i-Haqq-numā*, which will be noticed further on, and are not worth reproducing here.

Jesuit authorities.—Turning now to the Jesuit accounts of the missions, it will be convenient to note shortly the chief published *origines* available:—

1. The *Annuxæ Literæ* or Annual Reports of the doings of the Society throughout the world, which were circulated to the various Jesuit centres, pay little or no attention to Upper India. Out of the reports available in the British Museum, *viz.*, those for 1582-3, 1586-7, 1592-5, 1597-8 and 1600-5, those for 1582 and 1597 alone contain information regarding the Mughal Missions.

2. Practically our only authority for the second mission consists of two letters with enclosures from the Provincial at Goa, which were published in Italian by the Jesuit father *Spitilli* at Rome, in 1592. A Latin translation of his work was published at Antwerp in 1593 and called: 'Brevis et compendiosa narratio missionum quarundam orientis et occidentis excerpta ex quibusdam litteris a P. P.... datis anno 1590 et 1591.' A French translation followed at Lyons in 1594.

3. A valuable authority is John Baptist *Peruschi*, a Jesuit who in 1597 published at Brescia, a little book called 'Informatione del Regno e stato del gran Rè di Mogor.' French translations appeared at Besançon and Paris in 1597 and 1598 respectively: and the book was also translated in 1598 into German and Latin at Maintz. The Latin

¹ *Akb.* (Luckn. litho. ed.) III. 208, taken from Rehatsek, *Calc. Rev.* Jan. 1886, p. 3.

² Shea and Troyer's Translation, III. 65-9.

³ See Dr. Lee's preface to Martyns, 'Controversial Tracts,' p. 37.

translation which is the version most easily available is entitled 'Historica Relatio de potentissimi Regis Mogor, a magno Tamerlane oriundi vita moribus et summa in Christianam Religionem propensione... excerpta ex variis epistolis inde acceptis anno 1582, 91 et 95.' The letters of 1595 are quoted in full and an extract is given from another which may bear the date of 1582 though the date is more probably 1580: but there is no trace of the letter of 1591 unless it is in the account of the *Mughal* Empire which professes to be based on letters of 1582 and 1592 (? 1591). Peruschi devotes only two lines to the second Mission of 1590-I, but his history of the first Mission of 1580—83 remains the basis of all subsequent accounts of that Mission.

4. In 1601 two letters written by the mission at *Lāhor* in 1598-9 were published by a Jesuit called John *Oranus* at *Liège*, in a collection of papers entitled: 'Japonica, Sinensia, Mogorana, hoc est, de rebus apud eas gentes a Patribus Societatis Jesu anno 1598 et 99 gestis. A P. Ioanne Orano in Latinam linguam versa.'

5. Another version of the same two letters was published in 1601 at *Maintz* in a book called: 'Recentissima de amplissimo Regno Chinae, item de statu rei Christianae apud magnum Regem *Magor*.'

6. A letter of 1599 from the Provincial Father *Pimenta* at *Goa*, was published at *Maintz* in 1601, under the title: 'Nova Relatio Historica de Rebus in India Orientali a patribus Societatis Jesu anno 1598 et 99 gestis.' In the same year another Latin copy was issued at *Milan*, and an Italian version was published by *Zannetti* in *Rome*. French versions appeared at *Antwerp* and *Lyons* in 1601 and 1602 respectively.

7. The report submitted by the Provincial from *Goa* in 1600 was published by *Zannetti* at *Rome* in 1602, another version in Italian appearing at *Venice* in the same year. A Latin version was published at *Maintz* in 1602 under the heading 'Exemplum epistolae P. Nicholai *Pimentae* provinciae orientalis Indiae visitatoris.....de statu rei Christianae in India Orientali,' and another Latin version issued at *Constance* in 1603 under the title 'De felici statu et progressu rei Christianae in India Orientali epistola R. P. Nicolai *Pimentae*.' A German translation had appeared at *Constance* in 1602 and a Portuguese copy at *Lisbon* in the same year. A French translation was published at *Paris* in 1603 by 'L. S. D. C.' under the heading 'Les miracles merveilleux advenus aux Indes Orientales.'

8. A reprint of a number of Jesuit reports was published in 1605 at *Antwerp* by the Scotch Jesuit controversialist, John *Hay* of *Dalgetty*, under the title 'De Rebus Japonicis, Indicis et Peruanis epistolae recentiores...in unum librum coacervatae'. This book includes the whole of *Peruschi*'s work (No. 3 above), *Pimenta*'s letters of 1599 and 1600,

(Nos. 6 and 7 above) and Oranus' version of the Lāhor letters of 1598-9 (see No. 4 above). There is no original matter in this book but it contains a number of first hand authorities in a convenient form.

9. A German work published at Augsburg in 1611 under the title 'Drei Neue Relationes, etc.' contains an account, compiled from Hay's book, of the general condition of the Mughal Kingdom, &c., and a translation of a letter of 1607 giving particulars of Akbar's death.

10. In 1601 Father Luis de *Guzman*, S. J., Rector of the College of Toledo, wrote in Spanish, a 'Historia de las Misiones que han hecho los religiosos de la compañía de Jesus para predicar el sancto Evangelio en la India Oriental, y en los Reynos de la China y Japon.' The authorities for the history are not given, and the story stops at the year 1599: this is our first general history of the Missions.

11. Father Fernam *Guerreiro*, S. J., of Almodonar, published at Lisbon a 'Relaçam annal das cousas que fezeram os padres da Companhia de Jesus' for each of the three periods 1600-1, 1602-3 and 1604-7. Of the first there is a Spanish translation in the British Museum published at Valladolid in 1604 by Father Antonio Colaço, S. J. Of the second, issued at Lisbon in 1605, there is a copy in All Souls College Library at Oxford. Of the third I have seen no copy. These Relations are 'tirada dos cartas dos mesmos padres' and they are first rate authorities.¹

12. A most useful work is the History published at Bordeaux in 1608 by Father Pierre *du Jarric* of Toulouse under the title 'Histoire des choses plus memorables advenues tant ez Indes Orientales que autres pays de la descouverte des Portugais, en l' établissement et progrez de la foy Chrestienne et Catholique, et principalement de ce que les Religieux de la Compagnie de Jésus y ont faict et enduré pour la mesme fin, Depuis qu' ils sont entrez jusques à l'an 1600. Le tout recueilly des lettres et autres Histoires qui en ont esté escrits cy devant, et mis en ordre par le P. Pierre du Jarric Tolosain de la mesme compagnie?'² This work, a copy of which was published in 1611 at Arras, has two parts, and a third part including the period 1600-1610 was published in 1614. A 'Nouvelle Histoire' by 'R. P. D. I.' was also published at Arras in 1628, but appears to contain nothing new:

¹ See De Backer 'Bibliothèque des Ecrivains de la compagnie de Jesus' série 1^e, p. 366. In von Noer's 'Kaiser Akbar,' II. 309, reference is made to a Portuguese work by *Guerreiro*, published in 1611, and to an account there given of an argument between the Emperor and a padre. In von Noer's book, published after the author's death, this padre is represented as *Guerreiro* himself, but this is no doubt an oversight.

² This is the work quoted in this paper. The Mughal Missions are described in vol. II. 429-493 and vol III 27-97.

and a Latin Translation under the title 'Rerum Indicarum Thesaurus' was published at Cologne in 1615. In his 'Preface au lecteur Chrestien' Du Jarric gives his authorities: he tells us that he began by translating Guzman (No. 10, above) and finding omissions and difficulties wrote to him, but got no answer; Guzman having died about this time: he also wrote to Guerreiro (No. 11, above) at Lisbon, who had written some books in Portuguese on things which had happened since 1599, and received from him an obliging reply and some books, among which were notes on Guzman's history, by P. Albert Laertius, an Italian, who was Provincial in India at the time of Du Jarric's writing; as well as the letters which were arriving from India, up to the year 1606.

13. The Abbate Clemente *Tosi* published at Rome in 1669 a 'Dell' Indie Orientale Descrittione Geografica et Historica,' on pp. 94-6 of vol. I, of which the history of Christianity under Akbar is given. This history is based on Du Jarric, and is too short to be of value.

14. In 1667 had been published at Rome a book by Father Daniel *Bartoli*, S. J., called 'Dell' Istoria della compagnia di Gesu d'Asia... Parte Prima—Editione Terza, accresciuta della Missione al Mogor e della Vita e morte del P. Ridolfo Aquaviva.' The 'accretion,' which is at pp. 605-663, is practically a life of Aquaviva. A reprint of this part of the book was published in 1714 by Salvioni at Rome, under the heading, 'Missione al gran Mogor del Padre Ridolfo Aquaviva;' a work which has the merit of being well-printed and of having at the beginning a long list of authorities on the life of Aquaviva.

15. In 1739, the Protestant professor Louis *de Dieu* published at Leyden a translation of, and notes on, Jerome Xavier's Persian history of Christ,¹ under the title 'Historia Christi persice scripta simulque multis modis contaminata;' also the same author's history of S. Peter, under the title 'Historia S. Petri sed contaminata.' In his preface to the former history De Dieu refers to Hay's version of the Provincial's letter of 1595, and in an Appendix quotes in full Oranus' version of the two letters from Lāhor of 1598-99. It is on De Dieu's reprint of these that Mr. Beveridge's article in *J. A. S. B.* 1888, I. 33, is based.

16. In 1710, a Jesuit father, Francisco *De Sousa* published in Portuguese, at Lisbon an account of the Missions which were carried on in the Province of Goa between 1564 and 1585. His book is called 'Oriente Conquistado a Jesu Christo pelos padres da companhia de Jesus da Provincia de Goa,' and pages 146-172 of the second volume deal with the first Mission to Akbar. In the preface to his second volume he gives as his authorities (a) a MS. history by Father Sebastiano Gonçalves, Professor at Goa in 1593; (b) Bartoli's work, No. 14 above;

¹ A further notice of this work will be found at the end of the present paper.

(c) the 'History of the Company,' and (d) other documents 'da nossa Secretaria de Goa.'

17. In the general Jesuit histories the fullest account of these Missions appears to be that given by Jouvency, on pp. 449-460 of Part V of Orlandini's "Historia Societatis Jesu," published at Rome in 1710, but there is nothing in this account which is not derived from the authorities quoted above.

In addition to the above printed authorities there are several MS. letters in the British Museum Marsden Collection, No. 9854.¹ There is also a Portuguese or Spanish manuscript (dated Goa, 26 Nov., 1582) by an anonymous missionary, which was seen by Prince Frederick of Schleswig Holstein (Count von Noer), and was said by him to contain an admirable account of the condition of things at Akbar's Court, and to have been evidently used by Du Jarric: it is not clear where this manuscript now is.²

THE FIRST MISSION, 1580-83.

Of the first Mission, the best and shortest account is Peruschi's, but further details are supplied by Guzman, who is mainly copied by Du Jarric: Bartoli who writes later and more diffusely can only be accepted with caution as a supplement to the above.

From these authorities it would appear that Akbar's attention was first attracted towards Christianity by his hearing of the arrival of two Jesuits in Bengal in 1576: but he also received information regarding the Christian faith from an influential Portuguese subordinate of his own, called Peter Tavares, who is described as being in military charge of a port in Bengal.³ These circumstances induced him to summon from Bengal a priest called Julian Perreira,⁴ who arrived at Fathpur Sikrī in

¹ The British Museum MSS. quoted in this paper have mainly been deciphered and translated for me by other hands, and I believe the translations to be substantially correct. There must be a certain number of other MS. letters of the period extant, which were written from Agra or Lahore or Goa: these are probably in Continental libraries.

² See Markham's Introduction to Limburg Brouwer's 'Akbar' 1879. p. xxvi, and Noer *Kaiser Akbar* I. 489. Quotations are made from this MS. in Noer II. 11-12, 77-8, 81-2, and 97-8 regarding the Gujarāt and Kābul campaigns. The document which is possibly by Monserrat would perhaps throw light on the chronological difficulty referred to on p. 53 below.

³ Beveridge (*J. A. S. B.*, 1888, p. 34) suggests that Tavares may be the same as the Partāb Bār of the *Akbarnāma* (Elliot, *Hist. Ind.* VI. 59). Manrique (*Itinerario*, p. 13-14) gives an account of Tavares. See also Murray's *Hist. Acct.* II. 99.

⁴ So called by Peruschi and by De Soasa (*Or. Cong.* II. 148); Bartoli gives the name as Egidio Anes Perreira. Du Jarric (II. 438) says he was unable to discover the name of the priest. He was apparently not a Jesuit.

March, 1578. This priest occupied himself largely in exposing the errors of Muhammadanism (which Akbar had not as yet publicly renounced) and the Emperor was greatly interested and satisfied with what he taught him. We are told, that when the chief Mulla, 'the Sulṭān of Mecca'¹ defended his faith, the Emperor rose up and said 'May God help me! May God help me!' as though he were not content with the Mulla's defence: and it is recorded that many fruitless discussions between the priest and the Mullas were held in his presence. He went so far, however, as to ask the priest to teach him Portuguese, so that he might the better understand the doctrines of Christianity. The first thing he was taught was to pronounce the name of Jesus, and he took great pleasure in repeating the word many times.

About this period, during the year 1578, a Portuguese Embassy under Antony Cabral² arrived at the Court, and Akbar made enquiries from the members of the embassy regarding the Christian faith. Father Perreira, moreover, informed him of the Jesuit missionaries in the College of St. Paul at Goa and said that His Majesty would gain much by hearing what they could tell him of the Christian religion, for they were men of more learning than himself. On this Akbar despatched an ambassador to the Fathers³ at Goa and accredited him with the following firmān:—

(*Forman de Zeladin Mahamet Equebar.*)

Venerable Fathers of the order of St. Paul. Know this that in good friendship to you I have sent to you Abdulla my ambassador and Dominic Peres⁴ his interpreter to ask you to send me two Fathers well versed in letters who shall bring with them the principal books of your faith and the Gospels: as I have a great desire to know your faith and its perfection and pray you exceedingly that you fail not to send them with these same ambassadors. For I would have you know that the Fathers who shall come here shall be received of me with all honour and I shall take singular pleasure in seeing them. After I have been well informed of your faith and its perfection, as I wish, they may if they desire return when it seems good to them: and I shall send them back with much honour and courtesy. Let them not be afraid to come for I shall take them under my own protection.⁵

¹ No doubt this was Sulṭān Khwāja 'Abdul 'Aẓīm, who had been Mir Hajj, and returned from Makka in 1578. See Blochmann, *Āin* I. 423.

² Antony Cabral had negotiated a treaty at Damān in 1572. (*Danvers' Port. in India*, II. 4). *Danvers'* book does not however mention any Embassy in 1578.

³ Du Jarric II 440. Similar letters appear to have been sent to the Viceroy and Archbishop also (*Annuae Lit.* 1582).

⁴ Or Pires. Said by Bartoli (p. 9, *Missione*) to have been an Armenian Christian. He married a native wife in 1582 (see p. 57 below) and accompanied the third mission (p. 64 below).

⁵ Fr. DeSousa adds the date 'Decembre 1578.'

The embassy arrived at Goa in Sept. 1579 and an account of its honourable reception will be found in Bartoli's 'Missione al Gran Mogor.' The Viceroy we are told was averse to sending a mission, but he handed the matter over for decision to a committee of Bishops, and this committee decided on 10th November, 1579, in favour of the despatch of a mission.¹ The fathers selected for service on the mission were Rodolfi Aquaviva,² Antonio Monserrat, and Francis Henriquez.

[Of these, Henriquez was a Persian convert from Muhammadanism and the other two were both remarkable men. Monserrat had been in the monastery of S. Martha in Lisbon in 1569 when the great plague devastated that city and had displayed great zeal and courage in collecting and housing the waifs and orphans left destitute in the streets. After his return from Akbar's Court he was ordered to Abyssinia and while coasting round Arabia was seized by Arabs and imprisoned by them for six years, till ransomed in 1596. On his return to Goa he was posted to Salsette to recover his health 'tanquam in asylum quietis causa,' but was overtaken by death in that station in 1600. His comrade Rodolfi Aquaviva was an even more ardent missionary. Born in 1550, the son of the Duke of Atri and nephew of Claude, subsequently General of the Society, he had entered the Society against the wishes of his parents: and in spite of his delicate health entreated to be sent to bear testimony to his Saviour in the East. He arrived at Goa in the same month as Akbar's embassy and at once applied to be sent to the Mughal Court. Though only 30 years of age he was given charge of the mission and we shall see below with what zeal he conducted it and how by his pure and austere life he endeared himself to the Emperor. He had scarcely returned to Goa in 1583, when he was sent to Salsette and there on the 15th July of the same year was killed by a native mob.]

The Mission started on December 13th 1579, accompanied by Akbar's ambassador and his interpreter. A detailed account of the journey is given (from what source is not stated) on pp. 150-166 of De Sousa's 'Oriente Conquistado' vol. II. (cf Murray's 'Discoveries in Asia' II. 83), from which the route appears to have been by Surat, Uzen (Ujain), Serampur (Sarangpur), Surange (Sironj) and Narwar.³

¹ DeSousa, *Or. Conq.* II 150.

² Both his names are so spelt by himself in his MSS. letter of 27 September, 1582.

³ Wilford, in *Asiatick Researches* IX. 212, quotes information recorded by 'Monserrat when he was at Dilli at the Court of Acbar' and adds: 'In speaking of the tombs and other monuments or events in India, Father Monserrat says with much candour "I was told so in the country" or "I was advised of it by respectable persons but whether it be so or not I cannot further say."' He explains himself

On the 18th February 1580, Aquaviva¹ reached Fatḥpur Sikrī where he was most hospitably received. As the members of the mission limited themselves to the barest necessities of life they refused to accept a sum of money which was sent to them, and their life of self-denial greatly impressed the Emperor. Three or four days later they presented him with a copy of the Bible in four languages, bound handsomely in seven volumes.² These the Emperor received with great reverence, kissing each volume and lifting it to his head. He asked which volume contained the Gospel and on being told took it up once more and kissed it. He was then presented with a picture of Christ and another of the Virgin—the latter being a copy of the S. Maria Maggiore at Rome,³—which he also kissed reverently and gave to his sons to kiss. He subsequently commanded his painters to copy the pictures of Christ and of the Virgin which the Fathers had with them, and ordered the construction of a reliquary of gold with the figures of Christ and of the Virgin graven on either side. He also removed the Fathers from their noisy house in the city and gave them accommodation in the palace, where they built a small chapel. This chapel the Emperor visited with his sons—known to the Jesuits as Shaikhjī, Pahārī and Dan⁴—and paid every sort of respect to the place, even taking off his turban in deference to European custom. He also gave orders that his second son Sulṭān Murād (Pahārī) should be instructed in the Portuguese language and good morals, an ungrateful task which fell to the lot of Father Monserrat

in these terms with reference to thirteen figures in *basso relievo* upon the rocks at Gwāliar, which he visited on his way from Surāt to Delhi and which were supposed by Christians in India to represent our Saviour and his twelve disciples; one figure in the middle being a little higher than the rest: Monserrat says they were so much defaced that no inference could be drawn from them except there being thirteen in number (p. 164). The MS. of Monserrat here quoted (which Wilford says was in his own possession see p. 230 *ib.*.) has it seems disappeared; if indeed it ever existed, for Wilford was an imaginative writer. *cf.* Notes and Queries, Feb. 1870 p. 161.

¹ Monserrat being ill, remained for a time at Narwar. There was a native Christian community at Narwar in the time of Father Tieffenthaler S. J. circa 1750 A. D. See *Proc. A. S. B.* 1872, p. 59.

² This may have been the Complutensian Polyglott published at Alcalá in 1514-7 in six volumes, or Montanus' Polyglott published at Antwerp in 1569-73 in eight volumes. Both these were in four languages: Hebrew, Chaldean, Latin and Greek. See also p. 69 below.

³ The black Byzantine Virgin in the Borghese Chapel of the Church of S. Maria Maggiore, said to have been painted by S. Luke.

⁴ Shaikhjī or Shaikhū was Prince Salīm, the future Emperor Jahāngīr, then aged 11. Pahārī was prince Murād, aged 10, so called from his being born among the low hills of Fatḥpur. Dan was Dānyāl, then aged 9.

rat;¹ and it was during one of these lessons that the incident related by Badāuni (page 41 above) is said by the Fathers to have taken place. The Jesuit version is that the Prince in writing Portuguese was taught to begin with the words 'In the name of God' and that when the Emperor heard this he at once ordered him to add the words 'and of Jesus Christ, the true Prophet and Son of God.'

The Emperor allowed the Fathers full liberty to preach and to make conversions. When a Portuguese died at Court the Emperor allowed him to be buried with all publicity, a large procession marching through the town with crucifixes and lighted tapers. He also allowed the Fathers to build a hospital out of the subscriptions collected from Portuguese residents, and to conduct what would now be called a 'medical mission'. In matters of difficulty he bade them consult Abū-l-faḡl and confide their troubles to him as they would to himself. Abū-l-faḡl, we are told, sought instruction from them regarding the faith, but the Fathers doubted 'whether he did so in order to embrace Christianity or in order to please the Emperor and be able to give him information on the subject as occasion offered.' In any case the fathers received many favours from him, as also from the Emperor's physician.²

Meantime there were constant disputes with the Muhammadans. We have but to read the letter³ sent by Aquaviva to the Rector at Goa in September 1580 to see how unswerving, and even rancorous, was the abhorrence felt towards Islām by that enthusiastic priest. 'They call Jesus a prophet,' he writes, 'they deny him the title of Son of God. I know not such a Jesus. I cannot speak of Jesus save as God's Son. But when to soothe my spirit I say 'Jesus Christ the Son of God,' then is my affliction multiplied, for one cries out 'Stafarla' [Istaghfaru-llāh] an exclamation of disgust: another closes his eyes: one laughs, another blasphemes.' And so on. We can imagine Badāuni's attitude!—The details of these public disputes have been in some measure preserved, and we learn how Father Rodolfi attacked the morals of Muḡammad, the material pleasures of his paradise, the want of continuity between the Hebrew scriptures and Muḡammad's revelation, and so forth. All this was put forward with so much zeal that the Emperor had privately to warn the Father to be more temperate, and there seems to have been little enough of the calmness so praised by Abu-l-faḡl in the passage quoted at p. 42 above. As regards the ordeal by fire, however, (p. 41 above) the Jesuit version of the story is that the idea originated with the Emperor himself and that the Christian Fathers had the good

¹ 'Ventura' in Noer II. 331 seems to be a mistake for 'Montserrat.'

² We have no means apparently of identifying this physician.

³ Bartoli, *Missione* p. 197.

sense to refuse to submit to this form of test.¹ They had indeed enough to suffer, though not enough for their leader. In his letters to Rome Rodolfi writes that in spite of all their trials they had remained firm, '*Confessi sumus at non negavimus*' and that although abused, called Kāfirs, pelted with filth and hated by all, they counted it as nought, remembering '*Nondum usquē ad sanguem restitimus*.'²

Regarding the Emperor's attitude towards the contending faiths we are given some interesting accounts. That he had no respect for Islām was clear enough, but the question was how far he was prepared to conform to Christianity. He himself stated perfectly candidly that he found the doctrines of the Trinity and the Incarnation to be stumbling blocks, and that, if he could accept these, he was ready to give up his kingdom, if need be, to embrace Christianity. The Jesuit writings however maintain that there were three other obstacles in the way. In the first place, Akbar was a bad listener and never heard an explanation to the end, before starting a new subject. Secondly, he was quite unable to give up the plurality of wives. And thirdly, he was seeking a sign, like that of the fire ordeal, and no sign was given him. The Fathers writing from Fathpur are said to have described Akbar's religious position as follows (*hunc in modum*)³ :—

'The Emperor is not a Muhammadan, but is doubtful as to all forms of faith and holds firmly that there is no divinely accredited form of faith, because he finds in all something to offend his reason and intelligence. Nevertheless he at times admits that no faith commends itself so much to him as that of the Gospel, and that when a man goes so far as to believe this to be the true faith and better than others, he is near to adopting it. At the court some say he is a heathen and adores the sun. Others that he is a Christian. Others that he intends to found a new sect. Among the people also there are various opinions regarding the Emperor: some holding him to be a Christian, others a heathen, others a Muhammadan. The more intelligent however consider him to be neither Christian nor heathen nor Muhammadan, and hold this to be truest. Or they think him to be a Muhammadan who outwardly conforms to all religions in order to obtain popularity.'

Whatever the precise phase of Akbar's belief may have been at this time, it is certain that these first signs of free-thinking on his part

¹ Peruschi, p. 14: Bartoli, p. 65. A similar story is told of the reign of Jahāngīr—see Bernier, II. 83 (Amst. Ed. 1723).

² See the extracts from his letters from Fathpur to Everard Mercurianus (then General of the Society) and to his uncle Claude; Bartoli, *Missione* pp. 87-88. These extracts contain nothing of historical interest.

³ Peruschi, p. 12. (It is uncertain how far the quotation goes). The Jesuit Catrou, writing a century later, gives further details, including imaginary conversations between Akbar and the Fathers: these it seems unnecessary to quote here.

were most distasteful to the Muhammadans, and a powerful court party, including his mother and aunt (recently returned from pilgrimage to Makka) and the whole influence of the zanāna did its best to thwart his supposed leanings towards Christianity.¹ It is to the odium occasioned by these proclivities that the Jesuit authorities ascribe the rebellion of the Paṭhāns in Bengal and the revolt of the Emperor's brother Mirzā Hakīm at Kābul, which took place about this time:² and they state that in consequence of these disturbances and in order to allay the suspicions of the Muhammadans, the Emperor ceased to see the Pādres and refused them admittance to his presence. When the Emperor after defeating his brother on the North-Western Frontier returned to his capital, they asked Abū-l-faḏl to ascertain whether he would see them, as otherwise there was no use in their staying on: and it was only when thus pointedly addressed, that Akbar renewed his intercourse with them.³

But the Emperor's attitude was no longer what it had been toward the Fathers, and Monserrat found that the Princes also listened less readily to Christian teaching than they did before the revolts. The Fathers despaired of any result from the mission and Aquaviva repre-

¹ This is what the Jesuit records say and they make no mention, so far as I have been able to ascertain, of any Christian wife of Akbar's. Mr. Fanthome in his *Reminiscences of Agra*, 2nd edition, 1895, maintains stoutly the existence of a Christian wife called Mary (apart from Mariamuz-zamāni); he says that the mission of 1580 erected their chapel in Mary's Kōṭhī at Fathpur (pp. 13 and 24) and that the captives taken away by Aquaviva in 1583 were Mary's slaves (p. 26), but does not give his authorities. He says also that he has seen a document of Shāh Ālam's declaring that the priests were granted a pension by the influence of the said Mary (p. 6). There is indeed a tradition that the Fathers were assisted by a Christian lady-doctor in Akbar's zanāna called Juliana, who married the exile John Philip Bourbon (and who must not be confused with another Juliana who lived in Shah Ālam's time). Fanthome (p. 16) mentions this tradition, and the Bishop and Vicar Apostolic of Agra writing in 1832 to the traveller Dr. Wolff (see Wolff's *Researches and Travels*, 1835) also alluded to it, saying that the Jesuits first gained Akbar's favour 'per impegno di una certa Signora Giuliana di Goa che come Dottoressa si trovava nel seraglio del sudditto Imperatore.' Colonel Kincaid in the *Asiatic Quarterly Review* for January 1887, adds that Juliana was sister to Akbar's Christian wife: but she is not noticed by the Jesuit letters of Akbar's reign though her husband was, like Xavier, a Navarrais.

² Cf Noer II. 18.

³ This is Du Jarric's account. Other authors make it appear that Monserrat at least, if not Aquaviva also, accompanied the Emperor on his Kābul expedition (Bartoli, *Missione* p. 54. DeSousa, *Or. Conq.* II 171. Wilford in *As. Res.* IX. 230; see also p. 63 below), but the various stories are not very clear or consistent on this point. Akbar was away on the Kābul expedition for nearly the whole of 1581—not apparently, 1582, as stated in Professor Dowson's *Note* on p. 421, vol. V, Elliot's *Hist. Ind.*, and in Noer. II. 74. But the chronology is a little confused.

sented to the Emperor that, inasmuch as for reasons of state he was unable to profess his acceptance of Christianity the mission would be more profitably employed in some other sphere. The Emperor however refused to let the Fathers go. They thereupon made further efforts to influence him towards Christianity, but it was felt that they were being retained merely to gratify his pride and to satisfy his intermittent thirst for information. It is possible also that the open adoption of the 'Divine Monotheism' which took place about this time brought more clearly before the Fathers the hopelessness of their task.¹

From this point the mission began to break up. The native Henriquez had already withdrawn to Goa, either secretly as one authority states, or with permission as stated by another. Then Monserrat had left Fathpur for Agra so as to be rather with Prince Murād than with the Emperor. Subsequently in April 1582, the Emperor sent an embassy to Goa and permitted Monserrat to accompany it. The embassy was to arrange among other things for a fresh mission of Christian priests to Akbar's court, and the letter which accompanied the embassy is to be found in the first daftar of the *Inshā-i-Abū-l-fazl*. In the Calcutta edition of 1810 and in the Cawnpore lithographed edition of 1849-50, the letter is addressed to 'European scholars' (*Dānāyān-i-Farang*), but there are other versions which read 'Ruler of the Europeans' (*Firmān-riwā-i-Farang*)² and the later European authorities³ represent the embassy as an embassy of congratulation to Philip II, who had in 1581 become King of Portugal as well as of Spain. In the course of the letter Akbar describes his desire to learn the truth in religious matters⁴:—

'Therefore,' he says, 'we associate at convenient seasons with learned men of all religions and thus derive profit from their exquisite discourses and exalted aspirations. Our language, however, being different from yours, we hope that you will rejoice us by sending to these parts a man able to represent to us those sublime objects of research in an intelligible manner. It has been brought to our notice that the revealed books such as the Pentateuch, the Gospels and the Psalms have been translated into Arabic and Persian. Should these books which are profitable to all, whether translated or not, be procurable in your country, send them. Dated in the month *Rabī-ul-awwal* in the year 990' (March-April 1582).

¹ See Catrou, English Edition, 1826, p. 121, and *Badāunī* quoted on p. 201 vol. I. Blochm. *Āin*.

² Fraser, *Nādir Shāh* (1742) 12. and appx. 40. Hough, *Christianity in India*, II. 262.

³ Catrou, English Edition, 1826, p. 124. Bartoli, *Missione*, p. 72: Hanway's *Travels* II. 405. Bartoli mentions also the Pope and the General of the Society as the intended recipients of the embassy.

⁴ The translation is that given by Mr. Rehatsek in the *Indian Antiquary*, April 1887, p. 137.

The ambassador, we are told,¹ reached Goa too late in the season to be embarked for Lisbon, and while waiting at Goa he contrived excuses for postponing his departure to Europe, until ultimately he found it necessary to return from Goa to Akbar's Court without achieving the object of his embassy.

Meanwhile, even in the hour of failure Aquaviva did not himself abandon hope. Here for instance, is an extract from a letter which he wrote to his uncle, then General of the Order, at the very time that the Embassy was leaving Fathpur.²

'First,' he writes, 'the Emperor is in a more hopeful state than heretofore: he desires to know our faith and attends to it with greater diligence than at first, showing much affection thereto though impediments also are not lacking. And the love and familiarity with which he treats us leave nothing to be desired. 2. We hope to see some fruit from the Emperor's second son, Pahārī, a boy of 13 years of age, who is learning the Portuguese language, and therewith the things relating to our faith, and who shows himself well disposed thereto, and who is of great natural genius and has good inclination. Father Monserrat was his teacher, and now I am. 3. We have discovered a new nation of heathen, called Botton [Paṭhān] which is beyond Lāhōr toward the river Indus, a nation very well inclined and given to pious works.³ They are white men and Muhammadans (Mori) do not live among them, wherefore we hope that, if two earnest Fathers are sent thither, a great harvest of other heathen may be reaped. 4. There is here an old man,⁴ the father of the Emperor's Secretary, in whom he confides in matters of faith. He has left the world and is of great virtue and given to much contemplation of divine things, whence he appears disposed to receive the light of our faith. He is very friendly to us and listens to our faith and we have already visited him several times at his house, with much consolation. 5. Where we are is the true India, and this realm is but a ladder which leads to the greater part of Asia; and now that the Society has obtained a footing, and is so favoured by so great an Emperor and by his sons, it seems not fitting to leave it before trying all possible means to commence the conversion of the Continent of India: seeing that all that has so far been done has been merely on the sea coast.'

¹ Bartoli, *Missione*, p. 72.

² Letter, dated April 1582. Bartoli, *Missione*, p. 70.

³ De Sousa *Or. Conq.* II. 171, quotes another description of the Paṭhāns which he ascribes to Monserrat. It seems more faithful than that given above, for it states among other things that the Paṭhāns have such a fear of polluting the pure element of water that they never apply it to their bodies. There seems in the books of the period to be some confusion between Paṭhāns and Bhūṭānīs, see e.g., Wheeler's *Purchas*, p. 14.

⁴ This is apparently none other than Shaiḳh Muḃārak father of Abū-l-faḏl. He was then 79 years old and did not die till eleven years later in 1593 (Blochm. *Āin*, p. 18).

It appears that the Provincial at Goa obtained verbally from Monserrat a less hopeful report, and again recalled Aquaviva, but again without success. From March 1582, onwards therefore, Aquaviva was alone at the Court. His zeal was thereby only increased. Attempts were made on his life but he refused to have a guard. He set himself to study Persian so as to be able to converse freely with the Emperor. He prayed long and earnestly for the success of his mission. He fasted rigorously and shut himself up in his house, practising the most severe austerities. The conduct of the Emperor meantime caused him much disappointment, and there seem also to have been other special troubles, which led the Father to wish more and more for his recall. The following letter,¹ written on the 27th September 1582, affords the only original account of this stage of the mission which we possess. It is addressed to Father Ruy Vincente, the Provincial at Goa, and runs as follows:—

‘You are already informed by other letters of mine that a learned man called Mx² (whom Father Monserrat calls by another name), a self-sufficient doctor, told me that he wished to become a Christian, and things went so far that the Emperor hearing of it gave his permission. But from what I understand of him, it was not his intention to embrace Christianity here, but if he did so it would be in a Christian country. He said that the Emperor in these embroilments with Domingo Pires³ very imprudently betrays all those who wish to be Christians, being by nature unable to keep anything to himself, but that it might give edification if a man of such consideration and follower of Muḥammad should desire to embrace Christianity. It seems to me much to be regretted that it was ever made public, as he dissimulates and does not converse with me as formerly. I write nothing further to Your Reverence concerning this man, for I doubt if he has any vocation, and there are many things about him that do not please me. Time will show what is to be expected of him.

‘A few days after the trouble with the Emperor because of Domingo Pires, one of the principal chiefs came from Bengal, a very learned man, a follower of the Sūfīs, and knowing something of philosophy. The Emperor sent for me and told me in secret to converse with him, as perhaps he might become a Christian. The Emperor said I was the Father of whom he had spoken, and bade us converse together, which we did. He showed himself very conformable to our doctrine, as do all the Sūfīs, but the most of them do not believe in Christianity and are hypocrites, who only feign conversion.

‘The Emperor brings confusion into the Court by the many novelties daily introduced: among other things, the giving praise to creatures as the

¹ Marsd. MSS. Brit. Mus. 9854.

² *Sic* in MS.

³ The interpreter to the mission, see p. 48 above. We do not know what embroilments are referred to, possibly they were connected with the marriage described later on in this letter.

Sun and Moon, and abstaining from meat from Saturday night and all Sunday. I have certain information that many of the heathen out of superstition, because it is the day of the Sun and Moon, eat absolutely nothing. In general it is forbidden to kill any meat in the market, and we are generally unable to get any to eat on Sundays.

‘Two or three days after their Lent has commenced, a new Easter has been introduced called ‘Merjan,’¹ on which it is commanded that all the chiefs be dressed out in State, and listen to music and dances. I enquired of the Emperor’s astrologers, and they told me that it was a feast observed by the ancient fire-worshipping kings of Persia. The Muhammadans were very scandalized and would not imitate the observers of the feast, they cannot understand whether they do these things because they like them or whether they do them by way of experiment. In truth, I also cannot understand the matter, for the Emperor converses with me familiarly, as he has done this rainy season, always enquiring into the faith, and yet he seems confused with other things, and confessed to me one day that he would be much surprised if one could really discern the truth.².....

‘On Tuesday, the 24th of September, the Emperor came in the afternoon to see the marriage of Domingo Pires in our chapel. We decorated the chapel very well and painted two trophies in his honour, and Domingo Pires ordered a Portuguese banquet to be prepared for him at our house. The Emperor was delighted with everything and showed me much affection for entertaining him to the best of my power. At the marriage I preached a sermon to the couple; the woman did not understand me, and the Emperor interpreted to her in her own language what I was saying in Persian. The Emperor remained in our house till nearly eight o’clock at night. With great pleasure he brought to the house all the principal chiefs of the Muhammadans and the heathen. One of the heathen, a ruler in these lands, was much amazed and made a jest of the chapel. Others, children of the Emperor, were present and dined at the house, as well as two of the principal Muhammadan chiefs whom the Emperor sent for.

‘I have nothing further to write to Your Reverence, excepting the following things: 1st. If it seems to you that I am absolutely nothing here, let Your Reverence seek a remedy, for the Emperor takes no notice of my asking his leave, and for me to press the point only exasperates him. Your Reverence knows I am indifferent, and my indifference is increased by my being in doubt and not knowing the wish of God with regard to this mission. The second matter is to ask Your Reverence to inform me what you think about the church which the Emperor desires to have built. Up to the present nothing has been signified in your letters concerning it. The third is that Your Reverence will have the charity to let me know how to proceed, for I fear that the Emperor and some of his wish to make use of me to explain the law of

¹ Mihrjān, the Persian feast of the autumnal equinox: the Muhammadan Lent, the month of Ramzān, began in 1582 on the 19th September.

² I omit a marginal addition which is too defaced in the original to admit of the sense being ascertained.

Muhammad and to take what pleases them in Sacred Scripture to pervert to other ends than the favour of our Faith, and I must take care that the Emperor does not come out some day with a novelty. The fourth is to ask a general permission of Your Reverence for every time that I can conveniently, with the Emperor's permission, come and see you : and to know by whom I should or should not send to you : for I have many things to communicate regarding this mission, which I have discovered since I learnt the language and continue to discover daily : in which it is necessary to show great prudence, discretion and consideration in managing the affairs of this mission : and these perhaps will not be wanting if, when all things are explained, Your Reverence will send your advice and orders ; that with new strength and spirit we may carry out the mission and not abandon this depraved sect in spite of the many difficulties which we always meet with.

'And now I shall propose a means which has occurred to me. It is to open a school at Goa, of Persian for the Muhammadans, and of Hindūstānī¹ for the heathen, for all my children, heathen and Muhammadan, as this seems to be the only available means, if it could be managed ; especially as the Emperor says publicly that he wishes all in his dominions to follow what faith they please. And with this I shall conclude, begging Your Reverence's blessing, ministrations and prayers, and those of all. This day the 27th September, 1582.

'As the Emperor writes² that Your Reverence will know from me why he has not dismissed the neighbouring chiefs and enemies³ from their offices, I write to you what the Emperor tells me, *viz.*, that he did not dismiss them then because of the Faith, but he will find some other fault with them as an excuse for their dismissal, and he is already preparing the way to dismiss Calich [Qulij-khān]⁴ as I myself have seen, but as yet I do not know what he will do.

'The day before yesterday news came of the capture of the ships of the.....[a few words are here torn]. The Emperor has not yet spoken to me of this, but as I am writing, the Emperor's mother⁵ has sent for me. Your Reverence's Christian servant, Rodolfi.'

¹ *I. e.*, the native language : not Urdū, cf. p. 72 below.

² Referring apparently to a separate letter from the Emperor to the Provincial or Viceroy.

³ *s.c.* those in the Deccan.

⁴ Qulij-khān had been Governor of Surat. So far from being dismissed, he continued to receive promotion ; Blochm. *Āin* i. 34, see also p. 86 below. 'Calich' may however mean 'Calichan,' regarding whom see Danver's *Port. in Ind* II. 42-3.

⁵ The lady known as Mariam-makānī (dwelling with the Virgin Mary). In describing Akbar's well known devotion to his mother, Coryate (*Observations*, p. 600, vol. i of Purchas) writes : 'He never denyed her anything but this, that she demanded of him, that our Bible should be hanged about an Assess necke and breten about the Town of Agra, for that the Portugals having taken a ship of theirs at sea, in which was found the Alcoran amongst the Moores tyed it about the necke of a dogge

The Provincial seems to have authorized Aquaviva to obtain from the Emperor a temporary leave of absence, if he could not obtain permission to depart altogether. The Emperor, who appears to have entertained a real respect for him, was still loth to let him go, but at last, in February 1583, he allowed him to proceed to Goa on the understanding that he should if possible return. The following is a translation of a Portuguese version of the firmān addressed by Akbar to the Father Provincial on this occasion¹:—

‘God is great.

Firmān of Jalālu-d-dīn also called Akbar, Pādshāh Ghāzī. By the books of the faith and their interpretation I know that there is nothing pertaining to the Christian faith which remains obscure, but that it is a manifestation of divine secrets. The Father Provincial, whom I greatly love, must know that I have received the petition sent to me and look well upon it, and by it our friendship is increased. And concerning the leave which you ask for Father Rodolfi, I am delighted with the book of the faith of the Heavenly Jesus, and desire to possess the truth, and as the said Father is very learned and versed in the wisdom of the ancients, and as I love him much and see that he is wise and learned in the faith, I wish to devote every hour to conversation with him. For these reasons I have sometimes refused the leave which he asked for and which your Reverence also in your letter desired. But now I give him leave to go: and as my intention is that our friendship should increase from day to day it is meet that your Reverence should do your part towards preserving it by sending Father Rodolfi back to me, with several other Fathers, as soon as possible, for I wish the Fathers of your Society to be with me, and I take great delight in them. I have told the Father many things by word of mouth that he might repeat them to Your Reverence, the which you will consider well.

Done in the moon of the month of February 1583.’

Aquaviva, we are told, was pressed to receive a parting present, but the only gift he would accept was the permission to take with him to Goa, a family of Russian slaves who had been for a long time in the Emperor’s household, with this parting gift from the great Mogul he started for Goa, and arrived there in May 1583 looking, it was said, not like a man from a court but like one who had come straight from the penances of a novitiate. In September of the same year, as has already been noticed, he was murdered at Salsette.

and beat the same dogge about the Town of Ormuz: but he denied her request, saying that if it were ill in the Portugals to do so to the Alcoran, it became not a King to requite ill with ill, for that the contempt of any religion was the contempt of God, and he would not be revenged upon an innocent Booke.’

¹ See Brit. Mus. Marsd. MSS. 9854, fol. 5.

THE SECOND MISSION, 1590-91.¹

We hear nothing further of Akbar's relations towards the Christians till 1590, in which year, we are told, he began to show unmistakable signs of a distinct leaning towards Christianity. There being then at his court a Greek sub-deacon named Leo Grimon,² returning from, we know not where, to his native country, the Emperor took the opportunity of sending him to Goa with letters for the Viceroy and for the Father of the Society, asking for a further mission to his court. Translations of the warrant of safe conduct given to Grimon and of the letter which he took to the Fathers have been preserved and run as follows³ :—

Parvāna of Akbar granted to Leo Grimon.

Order of His Highness Muḥammad, great King and Lord of the Foslira,⁴ to all the Captains, Viceroys, Governours, rulers and other officers of my realm.

'I would have you know that I have shown much honour and favour to Dom Leo Grimon, willing thereby that you should do likewise, inasmuch as I hope to obtain by his means certain other learned Fathers from Goa, by whom I trust to be restored from death unto life through their holy doctrine even as their Master Jesus Christ, coming from Heaven to Earth, raised many from the dead and gave them life. On this occasion I am summoning the most learned and virtuous of the Fathers, by whom I would be taught many things concerning the faith of the Christians and of the royal highway whereon they travel to God's presence. Wherefore I order my officers aforesaid to bestow great honour and favour both on Dom Leo Grimon and on the Fathers for whom I am sending, in all the towns of my realm through which they shall pass, granting them an escort to conduct them safely from town to town, providing them with all that is necessary for themselves and their beasts, and all else they need, at my charges: and you shall be responsible for their safe arrival and shall take heed that they lose nothing which they have with them. I order also my captain Khānkhānār (mon Capitaine Canchena)⁵ to forward them safely to my Captain Raizza (?)⁶, who

¹ Our chief authorities for the mission are the Provincial's letters of November 1590 and November 1591, published by Spitilli, with their enclosures. The accounts by Guzman and Du Jarric are little more than copies of these.

² We hear of Grimon again in 1602 when he accompanied Benedict de Goes as far as Kābul, turning back there because 'unable to stand the fatigues of the journey' (Trigautius, in Yule's *Cathay and the way thither*, II 553-7.)

³ Translated from Du Jarric's French version.

⁴ So Du Jarric. The Latin has Fostiera. Perhaps 'Faṣlī era' is meant.

⁵ Mirza 'Abdu-r-raḥīm Khān, son of Bairām Khān, and commander in Gujrāt.

⁶ Perhaps Rai Singh of Bikanīr. Blochm. *Āin* I. 357. I am unable to identify Giabiblica unless he be Rājā 'Alī Khān of Khāndesh. (Blochm. *Āin* I. 327.)

with the other Captains shall do likewise until they reach my court. I enjoin also Giabiblica (?) the Captain of Cambay, to furnish whatsoever they need in going or coming. I also forbid my customs officers to take anything from the said Fathers, whose baggages they shall let pass without toll: and the aforesaid shall pay heed to my commandment, troubling the said Fathers neither in their persons nor in their property. If they make any complaint you shall be severely punished, even to the danger of your heads. Moreover I desire that this my order be carried out in respect both of their persons and of their goods, that they pass freely through my towns without paying tax or toll and be well guarded on their road. They shall be conducted from Cambay to Aḥmadābād, and thence to Paian [Pattan] and thence to Gelu [? Jalor] from Gelu to Guipar [?] and from Guipar to Bīkānīr whence they shall go to Bitasser [? Jalasīr] from Bitasser to Multān, and from Multān to Lahore where we reside. For this is the route by which I would have the Fathers come. Whom I hope by God's aid to see shortly at this Court when they shall be received by me and mine as their worth deserveth.'

Letter from Akbar to the Fathers of the Society at Goa.

'In the name of God.

The exalted and invincible Akbar to those that are in God's grace and have tasted of His Holy Spirit, and to those that are obedient to the Spirit of the Messiah and conduct men to God. I say to you, learned Fathers, whose words are heeded as those of men retired from the world, who have left the pomps and honour of earth: Fathers who walk by the true way: I would have Your Reverences know that I have knowledge of all the faiths of the world both of various kinds of heathen and of the Muhammadans, save only that of Jesus Christ which is the faith of God and as such recognized and followed by many. Now in that I feel great inclination to the friendship of the Fathers I desire that by them I may be taught this faith. There has recently come to our Court and royal Palace one Dom Leo Grimon, a person of great merit and good discourse, whom I have questioned on sundry matters and who has answered well to the satisfaction of myself and my doctors. He has assured me that there are in India several Fathers of great prudence and learning, and if this be so your Reverences will be able immediately on receiving my letter, to send some of them to my Court with all confidence, so that in disputations with my doctors I may compare their several learning and character, and see the superiority of the Fathers over my doctors, whom we call Qāzīs, and whom by this means they can teach the truth. If they will remain in my Court, I shall build them such lodging that they may live as nobly as any Father now in this country, and when they wish to leave, I shall let them depart with all honour. You should therefore do as I ask, and the more willingly because I beg of you the same, in this letter written at the commencement of the moon of June.'

The following is the account of the receipt of this invitation, written by the Provincial in his report of November 1590¹ :—

‘It is now nearly nine years since the Great Mogul Akbar summoned to his Court some Fathers of the Society of Jesus, including Father Rodolfi Aquaviva. The same Prince has now in this year, under God’s guiding, again written to the Viceroy at Goa, asking for Fathers for his Court and using the same arguments as before. The letter was brought by a Greek sub-deacon of the name of Leo Grimon, who while returning to his country happened to go aside to the Court of the Mughal and the Emperor hoping thereby to attain his end added presents for the Viceroy and the College, and some even for the Father Provincial. He desired besides to load the sub-deacon with 5000 gold pieces for the poor of Goa, and when the latter suggested that the Emperor had poor in his own kingdom on whom the money could be spent, he answered that he would never waste money on slaves of the devil. But when the sub-deacon drew attention to the risk he would run in carrying this amount of money over so great a distance of road, the Mogul ordered him to be given precious stones and other articles of the value of 2000 gold pieces and the amount was distributed to the poor at Goa, who were then much in want. He also sent to the Viceroy at Cambay an order (of which a copy is enclosed)² to the effect that the Fathers when passing through Cambay to his Court, should be treated courteously and furnished with a guard and rations. And from what the sub-deacon tells us at Goa, it appears that this excellent Emperor is most anxious to establish the fundamental truths of Christianity, and has induced the Prince his son, and his chief general to hold the same views. On the day of the Assumption of the Blessed Virgin he held a festival, setting forth in an elevated situation the picture of the Virgin which Father Rodolfi and his companions had given him, and called on his relations and courtiers to kiss the picture with due reverence. They had asked that the Prince his son should do so and he consented with the greatest alacrity. The Emperor turned all the mosques of the city where he lived into stables for elephants or horses, on the pretence of preparation for war. Soon however, he destroyed the Alcorans³ (which are the turrets from which the priests call with loud voices on Muḥammad), saying that if the mosques could no longer be used for prayer there was no need for the turrets : and this he did in his hatred for the Muhammadan sect and in his affection for the Gospel. The sub-deacon also said that the name of Muḥammad was as hated at the Mughal’s Court as in Christendom, and that the Emperor had restricted himself to one wife, turning out the rest and distributing them among his courtiers. Moreover that he had passed a law that no Muhammadan was to circumcise his son before the fifteenth year of his age, and that the sons should be at liberty on attaining years of discretion to embrace what religion they chose.

¹ Spitilli, *Brevis et compendiosa narratio.*

² See above.

³ An error for Manārs. Other writers of the period make the same mistake.

The magnificence and power of this Emperor are almost incredible. He is the greatest and most powerful of the Kings of the East and the lord of nine hundred miles of land whose dominion is bounded by the Indus and Ganges and extends to Tartary, including many noble realms and rich cities. Father Antony Monserrat states that when the Emperor took him on an expedition which he at one time made¹ he had with him five thousand fighting elephants exclusive of those used for baggage and that in the whole Empire there are fifty thousand Elephants stationed for warlike purposes at various centres.

Next year in November 1591 the Provincial reported as follows² :—

‘This embassy induced many not only of the Fathers, but also of the students to apply to be sent on the mission and there were chosen for the purpose two Fathers and a Companion who reached the Emperor’s Court in 1591³ and were received with great kindness. Every kind of favour was shown to them, a house was given to them in the palace itself, necessaries were supplied, and a school was started in which the sons of nobles and the Emperor’s own son and grandson were taught to read and write Portuguese. But when the Fathers saw that the Emperor had not decided as they expected, to embrace the Christian faith, they proposed to return to Goa, but were bidden by me not to do so. Father Edward Leiton⁴ (who is one of the Fathers that remained there) being expressly ordered not to return, but to remain where he was. Father Christopher di Vega who returned with Father Leiton’s consent was sent back by me as he was a great favorite with the Emperor, and was told not to come away except it were under an oath that he would return. And since the hearts of Kings are in God’s hand we have decided with much inward waiting and firm hope of God’s goodness to continue this mission. And now our priests are occupied, as above noticed, in teaching the youths to read and write Portuguese and in other such duties, awaiting a convenient opportunity for speaking more freely with the Emperor on religious subjects; a matter hitherto rendered difficult by the opposition of the generals who are with him and in whose absence no audience is usually granted. And as the conversion of the Emperor to the Catholic Faith is a matter of the greatest moment it is necessary to proceed skilfully and gently in the matter.’

To this letter is appended an ‘*Annotatio Romae facta*’ :—

Nota bene. When Christopher Vega had returned to Goa a Portuguese brought a letter to Milan which implied that the Fathers had left the Mughal’s Court, but the above narration plainly shows that the writer of the letter was in error.

¹ Apparently when Monserrat accompanied Akbar to Lahore. See p. 54 above.

² The two letters in Spitilli’s book are not divided. The point of division selected above seems the most natural one.

³ Akbar returned from Kashmir to Lāhor in October 1590 and remained there till he started for Kashmir again in the spring of 1592.

⁴ Hough calls him Leighton and he may have been an Englishman but we seem to have no further particulars about him. In Latin he is called Leitanus.

It was not long however before the Fathers actually did come back. The mission came somehow to an abrupt conclusion, but we have no further details regarding the time of, or the reason for, its sudden termination.¹

THE THIRD MISSION 1595-1605.

There was obviously some disappointment at Goa, if not in Rome itself, at the break up of the Second Mission. It was still thought that Akbar was on the point of embracing Christianity. 'Venerunt filii usque ad partum,' says the chronicler, 'sed virtus non est pariendo.' There was considerable joy therefore when a third embassy from Akbar arrived in 1594,² bearing letters to the Viceroy which requested the despatch of a further mission. The Provincial was urged to comply and at once did so. The selection of a priest to conduct the mission was determined by lot and the lot fell on Jerome Xavier, a nephew of the great St. Francis, and at that time head of the Professorial House at Goa. With him were appointed Father Pinheiro and Brother Benedict de Goes; and the party, taking with them the ornaments and vessels necessary for church worship and accompanied by the Armenian interpreter who had been with Aquaviva, embarked on their journey on the 3rd December, 1594.

[There can be little doubt that the members of the party were picked men. Jerome Xavier had entered the Society at Alcala twenty six years previously and had spent most of his service in India, firstly as Rector at Bassein, then at Cochin and finally at Goa. Without possessing the enthusiastic asceticism of Aquaviva, he was an earnest man of mature age who had spent most of his life in teaching and who had enjoyed positions of trust. For twenty three years he was to remain at the Mogul Court; sometimes in favour, sometimes in prison; working sometimes for the spiritual conversion of Emperors, at other times for the material advancement of his compatriots: maintaining on the whole a prominent and honoured position, but like most of those who have striven with native courts, finding himself little more advanced at the end than at the beginning. At last in 1617, he returned to Goa, and died there on the 17th June of that year, being at the time Archbishop elect of Cranganore.³

¹ Possibly there was some difficulty about the mission accompanying Akbar to Kashmir whither he went in the spring of 1592.

² Early in 1594 Akbar had issued a decree that if any of the infidels wished to build a church or synagogue or idol temple or fire temple, none were to prevent them. *Bad.* (Bib. Ind.), II, 392.

³ See *Biographie Universelle* sv. and De Backer's *Bibliothèque des écrivains de la Compagnie de Jésus* (Liège 1861) serie 7, sv.

Of one of his companions, Pinheiro, we know little beyond what is shown in the letters quoted below. He seems to have been the first of the Jesuits on these missions to turn his attention seriously to the people rather than to the Court, and he was for many years pastor of a considerable congregation in Lāhor: but he also exercised a certain amount of influence with the Emperor.

The remaining member of the party, Benedict of Goes, was perhaps the most remarkable as he is certainly the best known of the three. Born at the Azores in 1562, he had served as a soldier in Portuguese India and had while in that position abandoned himself to a life of dissipation. When not yet twenty six years of age he had suddenly repented of his sins and had turned Jesuit. The mission to Lāhor was his first piece of notable service, but after eight years had passed the accounts received of the country of Thibet induced his superiors to send him on the adventurous journey with which his name is now chiefly associated. On January 6th, 1603, he started from Agra disguised as an Armenian and travelled by way of Kābul and Yārkand through the heart of Thibet to Sao-chen on the confines of China, arriving there in 1607 only to die.^{1]}

The Father Provincial's report of November 1595 with its enclosures.

Our first information regarding this mission is contained in a report² of November, 1595, from the Provincial at Goa to the General of the Society at Rome, which encloses three letters of great interest.

The Mission had gone by sea to Damān and thence to Cambay, and the first of the Provincial's enclosures is a letter despatched by Father Pinheiro from Cambay. He tells of the eagerness of the people to attend the services held by the Fathers, and describes among other curiosities the hospitals for animals and the customs of the Jain sectaries whom he calls 'Verteas.'³ At Cambay the Mission met the Emperor's second son, Sultān Murād, formerly Monserrat's pupil, who accorded to the Fathers a brief but favourable audience in the citadel on the evening before the Nativity, and shortly afterwards left the city for Surāt. But on New Year's day when he was only a league from Cambay, he sent a summons to the Fathers, which reached them at 3 A.M., while they were celebrating the feast of the Circumcision. Completing the service they hastened to the camp, where they found the Prince in full darbār and were interrogated by him regarding the climate and customs of Portugal,

¹ Yule's *Cathay and the way Thither* II 549-596.

² See Peruschi's *Historica Relatio*, (p. 43 above).

³ sc. ? Birtia. Their religion he says is contained in Gujarātī books (libris, litteris et notis Guzzarati) cf. p. 70 below.

the occupations of royalty in Europe, hunting, falconry, &c. Religion did not interest the Prince, and the Father writes of him 'Moscheis parum addictus est, sed nec unquam vidit. Totus est in venando et spatiando.'

So far Pinheiro from Cambay. On November 6th 1595 the Provincial at Goa received two further letters reporting the arrival of the Mission at Lāhor, and these letters constitute the remaining enclosures of his communication to the General at Rome.

The former of the two letters is from Jerome Xavier and is dated from Lāhor the 20th August 1595. It is addressed to the General of the Society, and giving as it does a most interesting account of the reception of the Mission by Akbar it may be quoted in full:—

'I wrote to Your Reverence,' he says, 'from Goa, describing how I was despatched under the holy discipline of our Society to the Court of the Great Mogul, and with what heartfelt zeal we started on our journey. Although this place is only three month's distance from Goa we took five months to reach it. Our route by land took us for nearly 230 leagues through the Mogul's territory. He received us publicly with great honour and kindness, and whenever he sees us he maintains the same attitude towards us and has us near him among the chief lords of his Court. Hitherto he has spoken a little with us regarding the sum of the whole matter, but nothing regarding the Faith. He often times admonishes us with great kindness to learn the language so that he may speak to us without an interpreter on matters that touch his salvation. He has at the same time had us informed through one of his near friends whom he employs on matters of religion that if we knew Persian we should loose a great knot that now holds him bound. The king declares himself to be well affected toward matters touching the Christian faith. He has images of Our Lord Christ and of the blessed Virgin, which are of the best kind of those which are brought from Europe, and he keeps them with respect and reverence. He evinces the greatest pleasure in showing them to others, holding them in his arms for a long time in spite of the fatigue which their size entails. One day he came to our service and while we recited the Litanies he remained like a Christian prince with his knees bent and hands clasped. He spent no little time in observing carefully our pictures and enquired regarding the mysteries which they portray, In the month of August on the occasion of the Feast of the Assumption of the Blessed Virgin he sent us his own pictures, although we had only hinted in the most distant way that we should like to have them: moreover he sent us very costly gold and silk cloths wherewith his own servants handsomely adorned our chapel, and he showed the greatest love and affection for the Blessed Virgin, which in very truth he feels. I say the same with respect to the Prince,¹ for he was seriously angry with our Muhammadan guide for bringing with him no image of the Mother of God, and when bidding another to make extensive purchases, he particularly ordered him

¹ Salīm, the future Emperor Jahāngīr.

not to fail to bring with him a fine picture of Our Lord, and as a Portuguese painter had come with us, he at once desired a copy to be painted of a picture of the Blessed Virgin which we had with us. So also when he came with his Royal Father to our Chapel, and saw there the child Jesus and a Crucifix, he immediately wished to have similar images made of ivory by his own workmen. This prince is about 30 years old¹ and shows great affection for us and easily obtains for us whatever we ask for from the Emperor. On the first day on which we addressed him, he promised us all that was necessary for the erection of a church and arranged with the Emperor to mark out a site for its construction. When the rainy season commenced, we ventured to remind him on the subject, and he reiterated his promise, adding that he would arrange with his father to appoint men at once to see to the business. The Emperor gave us leave to bring together as many as might so wish to the Church of Christ. He has utterly cast out Muḥammad (Mahumetam prorsus exterminavit) and leans toward the superstition of the Heathen, worshipping God and the Sun. He proclaims himself to be a prophet and declares that he does miracles, curing the sick by the water in which he washes his feet. Many women pay vows to him for the recovery of sons that are sick or for the power to produce children: and if successful they offer to him their votive gifts which, however small, are accepted by him with the greatest pleasure. The heathen are in great favour with him: so much so that it is wonderful that the Muhammadans endure it so long. The Prince too scoffs at Muḥammad. We are entirely occupied now in learning the Persian language, and our progress leads us to believe that by God's grace we shall have mastered it within a year, and then we shall be able to say that we are at Lāhor, for hitherto we have been, as it were, dumb statues, (*et tunc dicere poterimus nos esse in Lahor: hactenus enim sumus velut statuæ mutæ*). May God in his mercy look not on our sins but on the price with which He has redeemed the souls around us, and may he give to our tongues such strength and eloquence as may enable us to touch their hearts and reap for our labours the fruits which your Reverence and our whole Society expects. Wherefore we desire exceedingly to commend ourselves to the holy blessing and ministration and prayers of your Reverence. From the Court of Lāhor, the 20th August 1595.

If your Reverence would send to the Emperor and the Prince a beautiful and large picture of the Holy Virgin or of the Nativity, they would receive the same with much affection and kindness. We would also that some little pictures were sent to us for certain Christians who ask eagerly for them.'

The second of the letters received at Goa from Lāhor in November 1595 is from Father Pinheiro. It is dated 'The Court of the Great Mogul, 3rd. Sept. 1595,' and is addressed 'ad P. Ioannem Aluarez Assistentem'. The Father begins by describing the journey to Lāhor. On

¹ Jahāngīr was born in August 1569. and was therefore in his 26th year.

3rd. December 1594 the party had left Goa proceeding to Damān, and thence to Cambay and Aḥmadābād, and the Father repeats some of the information given in his letter from Cambay above quoted. He adds however a short sketch of the Jogīs of Gujarāt who he says, 'are like our monks', and refers to the veneration in which the cow is held. He also gives an interesting and enthusiastic description of the tomb of a certain 'Cazis, magister cujusdam regis Guzzarati', situated $1\frac{1}{2}$ leagues from Aḥmadābād, 'opus inter Barbaros minime barbarum.'¹ On Mar. 19th. 1595 the party left Aḥmadābād, reaching Pattan on the 24th which was Easter Eve according to the Gregorian calendar. The Fathers had great difficulty in persuading the Armenians in the caravan to celebrate Easter on the following day, but ultimately they all agreed, 'ex mero timore quia redeundum illis erat per terram nostram vel quia cesserant veritati,' except one old man (excepto uno doctore vetulo pertinace) who celebrated his own Easter by himself later on. The cities they passed through were utterly ruined, and the people were heathen though the chief buildings were mosques; food ran short, the heat was intense, the mirages were very irritating, and they were all glad when on May 5th 1595 they entered Lāhor.²

There the Fathers were honourably received by the Emperor:—

'He ordered,' writes Pinheiro, 'that we should lodge in a part of the spacious palace which he himself inhabits, near to the river which passes at a distance of fifteen spans. In size the river equals a lake. No one may enter to us except Christians coming to Mass and such heathen and Muhammadans as we may permit, for the guards bar the way to all others. On the evening following our arrival the Emperor called us and showed us pictures of our Saviour and the Blessed Virgin, and held them in his arms with as much reverence as though he were one of our priests. When we saw the holy pictures we knelt down, and seeing this the Emperor's ten-year-old grandson,³ the Prince's son, also clasped his hands and bent his knees: whereon the Emperor was delighted and said to the prince 'Look at your son.' These same pictures the Emperor delivered to us at the Festival of the Blessed Virgin to be deposited in our chapel. Then he showed us his books which were many and good. Such as the Royal Bible, then other Bibles, Concordances, four parts of the Summa of S. Thomas, one work against the heathen and another against the Jews and Saracens &c., Soto, S. Antoninus, the Histo-

¹ Apparently the tomb of Ganj Bakhsh, though the description does not quite tally.

² The route followed from Pattan is not stated. The party had intended to go by Sindh (that is apparently viā Tatta and Multān), but the Governor was too engaged in keeping the Ramzān to attend to them.

³ Khusrū was born in 1587-9: the exact date is not known (Bl. *Āin*. I, 310): he would therefore not be more than 8 years old.

ria Pontificum, the Chronica of S. Francis, Sylvester, Navarrus, and Caietanus—these two in duplicate. Also the Laws of Portugal, the Commentaries of Alfonso Albuquerque, the Constitutions of the Society, and the Exercitia, and the ‘Ars’ of Father Alvarez and several other books.¹ He gave us as many as we asked for, to wit all the above mentioned. Both Emperor and Prince favoured us and treated us with much kindness: and I observed that he paid to none of his own people as much attention as he paid to us, for he desires us to sit in turn upon the cushion on which he and the Prince alone are wont to sit. It is his custom to go out to a certain dāis which projects into the Courtyard of the Palace, whither all the Governors and a large number of others collect to meet him: and thither we also went sometimes to see him. When he observed us he greeted us with great kindness, bowing his head, and bade us come near and take a convenient seat: an honour which he does not show even to the kings and princes that stand at his side.’

Pinheiro goes on to describe the great gifts brought to Akbar, and more particularly the manner in which he received, on the 28th August 1595, the penitent Viceroy of Qandahār,² and the gifts he received from him and from the Prince Sulṭān Murād, the Viceroy of Bengal and others. He then continues:

‘The Emperor and the Prince have often times given us leave to build our Church: but when we for certain reasons pretended we had forgotten about it, lo! at the Festival of St. Mary at Nives,³ the Emperor again said ‘Fathers, build a Church and make all Christians as many as of their own free will desire to be Christians.’ But when we asked him for a written expression of his will under his own hand, he replied that he himself as a living document would meet the case. The Prince also often promised that he would supply all that was necessary for the building: a site has been fixed which is extremely convenient and near the palace: and we trust in God that the harvest will be plentiful. The Emperor has entirely overturned (*omnino evertit*) the Muhammandan heresy and does not recognize

¹ The Biblia Regia is perhaps the same as that presented by Aquaviva (p. 50 above.) S. Thomas is Aquinas. Soto is probably Domingo de Soto a scholastic writer of the middle of the sixteenth century. S. Antoninus of Forciglione lived 1389—1459. Sylvester may be the second Pope of that name, a considerable writer on theology (d. 1003.) Navarrus is perhaps Father Juan Aspidueta, surnamed Navarro. Jesuit Missionary in Brazil and a connection of the Xaviers (d 1555.) Cardinal Cajetan (1470—1534) who cited Luther at Augsburg was a writer on Aquinas and other subjects. The Commentaries are those of the great Albuquerque published by his son in 1557. The Exercitia Spiritualia are the Devotions issued by Ignatius Loyola and the ‘Ars’ appears from Du Jarric’s translation to have been a Latin Grammar.

² Vicerex Canāha frater consobrinus Satamas. Probably Muzaffar Husain, Cousin of Shāh ‘Abbās. (Blochm. *Āin*: I. 313). Satamas, sc. Shāh ‘Abbās not Shāh Tahmāsp. cf. Arber, English Garner III, 316.

³ August 5th.

it as a true faith. In the city there is no mosque (*moschea nulla est*) and no copy of the Qurān, which is the Scripture of their own faith. The mosques previously erected have been turned into stables and public granaries,¹ and to shame the Muhammadans forty or fifty swine are brought every Friday into the Emperor's presence to fight with each other, and he has their tusks bound with gold. The Emperor is the founder of a new sect and wishes to obtain the name of a prophet. He has already some followers, but only by bribing (*sed auro corruptos*). He worships God and the Sun. He is a Heathen. He follows, however, the sect of the Verteas² who live together like monks in one body and undergo many penitential observances. They eat nothing that has had life. Before they sit down they clean the spot with cotton brushes, in case they should sit on and kill some insect. These Verteas hold that the world has existed from all eternity: though some of them deny this and hold that many worlds have existed in the past. They have also other foolish and ridiculous tenets, with which I need not trouble Your Reverence. We are working hard to learn the Persian language: for the Emperor has desired us to become acquainted with it so that he may treat with us alone concerning our Faith. We have opened a school of letters which is attended by some sons of hereditary princes and by three sons of a certain king who serves Akbar himself.³ Two of these pupils wish to embrace Christianity and have recently asked to be allowed to do so. Another is so affected that he seems to be one of our most pious pupils, and asks to be admitted into orders. This latter on entering our chapel knelt down before Our Lord Christ and casting his turban on the ground said: 'Lord Jesus Christ, Son of God, remember me.' May God preserve him and fulfil his holy desire. There are some catechumens and some already become Christians, who though not in the first rank are yet souls redeemed by the blood of Christ. A Muhammadan asked one of our pupils one day, why he drank in spite of the day being an ordained fast day. He answered: 'Who ordained this fast?' 'Muhammad' replied the other. 'But who is Muhammad,' said the young man, 'save a false prophet and an impostor?' This he repeated in public at the festival of the Assumption of the Blessed Virgin before a number of men who were seeking after Christianity, and added that this was his glory. The Muhammadans were astonished, and presently one said: 'If you are a Christian, join yourself to the Christians.' But he returned to the chapel, and after receiving the holy water betook himself to prayer. I could recount much of this nature, but I make an end for fear of wearying Your Reverence, whom I earnestly beg to remember us and to send us some sacred relics for ourselves and for these our little seedlings, and to obtain for us the blessing of Our Father the General of the Society. For the rest, I commend myself again and again to your holy ministrations'

¹ This statement is supported by Bādaunī. See Noer. I, 479.

² See p. 65 above, and cf. Thevenot III., ch. 36.

³ From a subsequent letter of Xavier's these would seem to have been the sons of the ruler of Badakhshān. See pp. 78 and 80 of this paper.

From the Annual Report of the Jesuit Missions for 1597,¹ we learn that the new Church at Lāhor was opened on the 7th September of that year with great ceremony,² and that the Governor of the City attended in person. The Governor stayed for two hours conversing with Pinheiro in the house, and to show his favour to the new religion released a 'Chaldaean Christian' who had been condemned to death for killing a cow. About this time there was a great pestilence in the City and many children abandoned by their parents were baptized. Among those seized by the plague was a Milanese gunner (*faber aenorum tormentorum*) who had travelled almost all over Europe and had contracted many vices; before he died, however, he repented of his sins, leaving his books³ and his money to the Church.

Letters from Lāhor, 1598-9.

Meanwhile, the chroniclers tell us, Akbar had gradually hardened his heart, setting up for himself a religion of his own and declining to accept that put before him by the Padres. To punish him God brought upon him two great misfortunes. For firstly, his son Murād received a severe check in his operations against the Deccan;⁴ and secondly, on Easter day 1597, as he sat on the terrace of his palace at Lāhor celebrating a feast of the sun, a fire came from heaven which burnt up a large part of the palace, consuming a vast mass of valuable carpets, jewellery, thrones and the like, and causing the molten gold and silver to run down through the streets of the city! That a fire did occur in the palace about this time is a historical fact,⁵ and in order to allow of the rebuilding necessitated by it, Akbar determined to proceed for the summer to Kashmir. With him went Xavier and Goes, leaving Pinheiro to see to the building of the new house and church at Lāhor. Our next letter is one addressed to the General of the Society, which was despatched from Lāhor by Jerome Xavier in 1598, after his return from Kashmir. The contents of this letter have been abstracted and published by Mr. H. Beveridge in an article on 'Father Jerome Xavier,' which appeared in the Society's *Journal*, as recently as

¹ *Annæ Litteræ Soc. Jesu anni 1597.* (Neapoli 1607) p. 570

² The site of this Church is, I believe, unknown. According to Bernier (Amst. Ed. 1728 II. 80) it was destroyed by Shāh Jahān. When Desideri passed through on his way to Thibet in 1714, he found no clergy in the place at all (*Lettres. Edifiantes et Curieuses* XV. 184)

³ These were apparently written by himself. They included some, '*artis fusoriae precepta artemque diversorum operum ad bellicos usus continentes: in quibus erat et illud quibus artibus Mogori Diensem Armuzinamque arcem tenderet.*'

⁴ Defence of Ahmadnagar by Chānd Bibi, 1595-6.

⁵ Elliot, *Hist. Ind.* VI. 132.

1888, but it may be convenient to give here a somewhat fuller description of the purport of the letter.¹

It begins with an account of the valley of Kashmīr which Xavier and Benedict de Goes had visited with the Emperor in the previous summer. It mentions the temperate climate, the wild ducks, the fertility of the land, the number of streams and the vines growing on the mulberry trees. One of the antiquities, which it is rather difficult to identify, is thus described: 'Not far from the city is seen an old Palace of exquisite workmanship, built in black stone, the columns and porticos of which are composed of blocks exceeding the ordinary measurement. It is commonly said that when the city followed heathen rites (for the inhabitants embraced Muhammadanism three hundred years ago) it used to reach to this place.'

Then follows an account of a great famine in the valley.² The mothers would put out their children on the streets to die and the priests would then collect and baptize them. Sometimes the mothers would themselves call in the priests to baptize their children at the point of death, and when the priests were about to leave the valley, a woman besought them to take charge of her child. The journey back across the mountains was slow and full of difficulty, but at last on November 13th [1597] they reached Lāhor, exactly six months after they had left it. The Governor and people who had previously threatened to stone them now received them with a certain amount of cheerfulness. The Emperor and the Prince reached Lāhor a few days later: the latter having been mercifully preserved from the attack of a lioness whom, during the journey, he had wounded in the chase.

The Father then returns to a more particular account of the progress of his mission:—

'At Christmas [1597] our brother Benedict de Goes prepared a manger and cradle as exquisite as those of Goa itself, which heathens and Muhammadans, as well as Christians, thronged to see. In the evening masses were said with great ceremony, and a pastoral dialogue on the subject of the Nativity was enacted by some youths in the Persian tongue, with some Hindūstānī proverbs interspersed (*adjunctis aliquot Industani sententiis*).³ This gave such satisfaction that one Muhammadan in the

¹ See Oranus '*Japonica, Sinensia, Mogorana*' and the Maintz work referred to on p. 44 above. Copies of the letter are also to be found in Hay and De Dieu.

² The Empire generally had suffered from the failure of the rains of 1596 (Elliot, *Hist. Ind.* VI. 94). Xavier is said to have had fever for two months during his stay in the valley, but his own letter does not mention this.

³ An earlier use of the word 'Hindūstānī' than those given in Yule's *Hobson-Jobson*, s. v. The word is probably used, as it still is in native parlance, to describe the native as opposed to the Persian language: and does not connote the same tongue as Urdū Cf. p. 58 above, and p. 96 below.

audience said to another: 'We call the Christians Kāfirs—that is, a people who know not God or His Prophet: but verily we are Kāfirs ourselves, when, though students of the seers and prophets, we lack, as you hear, the knowledge of God and of things divine which the Christians possess.' Wherefore they were much refreshed and pleased at these pious exercises and gladly described to their own people the things which they had seen. So also did some of the Heathen. At the conclusion of the sacred office the gates were opened to all: and such was the piety of the throng of Heathen and Muhammadans that on seeing the child Jesus lying in the cradle they bowed themselves to the ground in worship. The exhibition of some mysteries of the sacred scripture gave us an opportunity of preaching on matters concerning our faith. Such was the crowd of spectators in those days that the cradle was kept open till the 8th day after Epiphany—the fame of the spectacle spread through the town and brought even outsiders to see the sight. And to crown all it pleased certain captains and military leaders to inform the Emperor, thinking that the sight should be seen even by the Emperor himself. Nevertheless the Heathen showed us some greater signs of approbation than the Muhammadans, for they offered vows to the Mother of God and presented such gifts as lay within the power of each. One woman when asked why she had brought a gift replied that she had asked 'Bibī Mariam,'—that is, the Lady Mary, for so they call the Blessed Virgin—to grant her a son, and as she had obtained her prayer she had brought this gift in memory thereof as a token of thankfulness.

Nor is it the common people and lower classes alone, but also the Princes themselves, that have recourse to Mary the Mother of Pity to obtain some boon. One of the Princes having with a view to some supplication brought two candles, four palms in length and so thick as to be scarcely grasped with two hands, closed his eyes like a man in prayer and meditation, while he handed one of them to the Priest to be burnt and consumed—as they themselves express it—to the honour of the Lord Jesus. With the same ceremony he presented the other to be burnt to the worship and glory of the Lady Mary. Then he gave 30 gold pieces in alms and we distributed these to the poorer Christians.

The love and affection felt by the Prince towards the Christian faith leads him as occasion offers, to defend and protect it. So it happened that when a Muhammadan said in his presence that the Fathers of the Society ate swine's flesh and he understood not what manner of life the Christians followed, the Prince replied that that was no reason why he should think or speak ill of them, in that they had the law of the Gospel, the prophets and the sacred scripture, to which they conformed all their actions.

He professes publicly his devotion and reverence to the Lord Christ and to the Lady Mary (I use the words which they employ) and for that reason has in his bed-chamber painted likenesses of them both, which he one day exhibited at his window to prove that this was so.

A Christian had presented him with a carved image of our Saviour on the cross with the two thieves hanging on either side, and when in the

presence of a number of persons he asked the full significance of the image he gave me an opportunity of spending some good time in explaining the sufferings and passion of Christ. I did the same on another occasion in the midst of a crowd of men, taking as my text a Japanese dagger on the head of which were a cross and some studs: the Prince meantime listening attentively to me from a window.

One day as I visited him I found him with two painters who were tracing out by the application of colour some small pictures, one of which represented the Angels appearing to the shepherds, and the other the Descent from the Cross:¹ and when he asked what these meant and of whom they were likenesses, I renewed the discourses I had previously entered on before him regarding the sacred passion of Our Lord Christ. I also disputed with his teacher (magistro) regarding the mystery of the Holy Trinity and the Incarnation of the Son of God for man's salvation, and the Prince showed himself satisfied with my replies. When he desired to know of me the way in which Christians conduct their prayers, I spoke of the difficulty experienced by those who pray to God with the arms outstretched and with the body held in the form of a cross. When a companion of the Prince heard this he asked where the difficulty lay, and said he was able and willing to stand for an hour with his arms outstretched in the required position. The Prince then told him to try. He laughed and took up the position of the cross, but when after a little time he was asked how he felt he acknowledged he was a little weary, and again after a moderate interval he said he felt bodily pain and could not hold up his tired arms any longer, and he manifested such signs of distress as to move the Prince and the bystanders to laughter. The Prince then made two others try it, but they soon became weary and their calls for pity excited the derision of the onlookers. Thereafter the Prince having retired to a secret place attempted the experiment himself and when little over quarter of an hour had elapsed he brought himself to such a state of pain that he could scarcely

¹ There are many other evidences of the interest felt by the Mughal sovereigns in Christian Art besides the incidents recorded by the Jesuits: and it would be interesting to put together the information available on the subject. Reference may be made to the supposed 'Annunciation' and 'Fall' at Fatĥpur Sīkri: (see Smith's *Mogul Archt. of Fatĥpur Sīkri*): the Virgin and St. Ignatius at Sikandra (Manrique, *Itin* 1653. p. 350. Catrou, p. 135. cf. Finch in Kerr VIII. 305): and the pictures at Lāhor of Christ and the Virgin, the Flood and the Baptism in Jordan (Purchas, *Pilg.* I. IV. 432. De. Laet, *India Vera* 1631, 59. Thevenot, III. ch. 36. Finch in Kerr VIII. 296. della Valle, III. 12-94. Tosi, I. 97. Harris, I. 815. Thornton's Lāhor, 53 and 122. M. Laṭīf's Lāhor, 120. Herbert, 68, etc). Those who saw Col. H. B. Hanna's exhibition of native pictures in London in May 1890, will also recollect the 'Temptation,' the 'Adoration of the Magi,' the 'Madonna descending near a Hindu temple,' and 'the Emperor Jahāngīr sitting in a palace on the walls of which are a Madonna and an Ecce Homo.' It is possible that the winged figures of the period (*e.g.*, on the walls of the Lāhor fort, on the gate of the Gola Sarāi at Lāhor, etc.) owe something to the influence of Christian art: though such figures are not unknown in Persian and other Oriental paintings.

move his cramped and half-dead limbs, and acknowledging the severity of the pain said he had endured it for as long a time as that for which Christ our Lord is recorded to have hung upon the cross. Then he began to talk at great length regarding the pains and bodily afflictions which Christians of their own accord undergo and his words caused much sensation among those that stood by. In confirmation of his account he spoke of Father Ridolfo Aquaviva, whose intimate friend he had been, saying how one night when sleeping near him he heard a sound as though he were moving in the far end of his room. When the sound ceased he entered the Father's room and found there a whip so covered with blood that drops were falling on the floor. He asked him what the sound meant. The holy Father however, tried to cover with a laugh what the flush on his face and the modesty of his eyes plainly betrayed. The hearers were much moved by this account and they put credence in the Prince's words.

Another day we had a dispute regarding continence and chastity and those who preserve themselves pure and chaste according to the prescribed law of Christ, which same is the very point of the whole difficulty and of the cause why the Muhammadaus, sunk as they are in lust and incontinence are not initiated in the mysteries of Christianity. The Prince affirmed that if the Gospel permitted polygamy, many would accept it, in that its other teachings are conformable to reason. Nor is it hard to understand he should find such difficulty in preserving temperance, when it is remembered that although not yet 36 years old he has twenty women as his lawful wives.

He was so anxious for things imported hither from Portugal and India¹ and especially for the pictures of our Saviour and the Blessed Virgin, the Queen of the Angels (to whose care he says he commends himself), that he excites our wonder. Hence it happened that once when some baggage arrived at this Court from Cambay he had it taken over to his palace and opening it took out whatsoever he pleased, paying however a just price to the owners. For the same reason on account of the great friendship he has for us, and mindful of the old saying, 'Friends have all things in common' he takes whatsoever he chooses from the things which are sent to us from Goa. He once² retained some pictures, one of which the Provincial Father had intended for him, and when he pointed to one which was represented as smiling, it struck me that that was the picture which the Father wished to give him and I said that the Great Father³ (for so they call the Provincial) had sent it to His Highness. On hearing this he was much delighted that his name was honoured even in Goa, and to show his gratitude for the gift he presented us with two pieces of tapestry as ornaments for the altar of the Lord Jesus, and added afterwards a third and yet more beautiful one.

Enough as regards the Prince. Now let us say something concerning

¹ That is the peninsula of India: the north of India was known as 'Mogor.'

² This incident is omitted in the Maintz version of the letter. The present translation is taken from Oranus' version.

³ No doubt 'Bapã Pãdre.'

the Emperor. It is not customary in the East to appear before royalty empty-handed: accordingly when I had to lay before the Emperor the letter delivered to me by the Father Provincial, I presented him on the Father's behalf with two exquisite pictures made in Japan: one of Christ Our Lord and the other of the blessed Father Ignatius.¹ These were much admired: but the picture of the blessed Father Ignatius was especially pleasing to the Emperor as it was new and he had never seen it before. He enquired whom it represented and when I had explained this at some length he asked me to write his life in Persian for the good of the whole kingdom. Meantime the Prince came up and, seeing the picture, begged that it might be given to him until he could get it copied by a painter. On another day, when I went to pay my respects to the Emperor, he handed to me the letter I had brought from the Father Provincial and bade me read it aloud; which I also did, first in Portuguese, then in Persian. When I had read the letter, the Emperor showed himself much pleased at the Father having written that he was deeply obliged for the benefits and favours conferred upon us, and at his having at Goa commended him to the care of the Lord Jesus. I with great reverence raised my hat at the most holy Name of Jesus, and before I could explain the honour I rendered to the sacred name, he seized my hand and declared to his captains of thousands and of hundreds that the Christians held in the highest regard and reverence the holy Name of Jesus, and that this was the reason why I had uncovered. Then turning to me he said: 'Is it not so?' and I answered that he had spoken truly. When I had finished the letter of the Father Provincial, I read that of Father Monserrat, and the Emperor asked me why this Father had, as he had heard from others, been captured and detained by the Turks.² I said that the Muhammadans (Mauros) and Turks, were most hostile to Christians and treated them as ill as possible, for opposing the law and sect of Muhammad, although they should love and cherish them, being indeed loved greatly by them as brothers and men eager for salvation who had pointed out the way of truth and were ready to lay down their lives for the same: and that not many days had passed since the blessed Father Abraham de Georgiis, the Maronite, had been killed on his way to Prester John on account of his profession of the Christian faith and had won the palm of martyrdom.³ This speech of mine was audible in open court and there was no lack of hearers: but the Muhammadans showed by their perturbed faces and angry eyes that they ill brooked to hear the exaltation of the true God and the utter degradation of the crime-stained Muhammad. Nor were they a little shocked to hear their cursed Prophet so fearlessly accused and detested by us. One of them out of close friendship for us warned me to treat of Christianity with caution and prudence, as no Muhammadan there present 'did not thirst for our blood,' and

¹ *I.e.*, Loyola This picture or a copy seems to have been preserved for some time in Akbar's tomb at Sikandra. See Manuchi-Catrou, p. 135.

² See p. 49 above.

³ See Guzman, I. 236.

I myself' said he, 'though a true and no false friend of yours, yet whenever I hear you speak against Muḥammad, I so burn with wrath and indignation that I frequently desire to stab you as you stand.'

'The Emperor¹ is gifted with a wonderful memory, so that although he can neither read nor write, he knows whatever he has heard learned men discoursing about, or whatever has been read to him. He sleeps little and lightly, and spends a good part of the night in hearing history read to him. If any stranger comes to Court, he at once sends for him and minutely interrogates him as to what he has seen and by what road he has travelled. At about midnight he retires for half an hour for his devotions and then his learned men assemble and dispute with one another. One night I chanced upon them and found them discussing the point so new and incredible to Muhammadans 'Can God have a Son?' The Emperor set his Chronologist² to dispute with me and when I soon vanquished him, he ordered a more learned man to help the non-plussed one. On the fourth day of the moon³ musical instruments, in which he much delights, were brought in and also some images and among them the likeness of the sun, which he worships every day at dawn. But thinking that I might object that the sun was not God, but only a created thing and the work of God, he ordered it to be removed and straightway the idol vanished. There was then brought in the likeness of our Saviour bound to a pillar, and this he placed on his head as a sign of reverence and worship (a thing which he did not do to the image of the sun.) He took a pleasure in hearing the narration of the conversion of St. Paul and of Constantine the Great.

He told me that nearly twenty years ago he had thirty children shut up before they could speak, and put guards over them so that the nurses might not teach them their language. His object was to see what language they would talk when they grew older, and he was resolved to follow the laws and customs of the country whose language was that spoken by the children. But his endeavours were a failure, for none of the children came to speak distinctly, wherefore at this time he allowed no law but his own.⁴

After much vacillation and much obstruction from our opponents, he gave us leave to build a Church at Cambay; the same favour could not be obtained in the case of Sindh,⁵ on account of the vehement opposition encountered.'

¹ The translation of this and the next para. is taken from that given by Mr. Beveridge, *J. A. S. B.* 1888, p. 37.

² Perhaps, Mr. Beveridge suggests, Mīr Faṭḥu-llāh of Shirāz: but Faṭḥu-llāh had apparently died before this. Blochm., *Āin* I. 33n; Elliot, *Hist. Ind.* V. 469.

³ *Ad quartum Lunæ.* Mr. Beveridge thinks there is some mistake but the Maintz version also uses the same expression.

⁴ Cf. Badāunī, II. 288. (Elliot, *Hist. Ind.* V. 533) and *Dabistān* (Shea's trans.) II. 90.

⁵ Mr. Beveridge thinks this probably means India proper. The original in Oranus is '*idem pro Sindo tentatum*,' and in the Maintz version '*idem tentatum reat per Sindum*.' A Church was established some years later at Tatta.

Father Jerome goes on to mention the case of an Armenian Christian who wished to marry his deceased wife's sister.¹ The Father had refused to sanction the marriage, and the Armenian, having embraced the Emperor's new religion, enlisted the Emperor's sympathy so far as to induce him to call for the Fathers and expostulate with them. They held stoutly to their refusal and ultimately the case was referred to Prince Salīm, who expressed his indignation at the Armenian's desertion of his original faith. The incident was looked on by the Fathers as one of great importance, bringing them as it did into opposition to the '*secta pestilens et perniciosā nove a Rege instituta.*'

The letter proceeds to record an occasion on which the Prince asked if he could 'see St. James,' and the Father went so far as to say: 'Yes; if Your Highness will become a Christian and be baptized.' On another occasion the Father was asked why more persons were possessed by devils in Christendom than among Muhammadans, he did not deny the fact, but explained it—to the amusement of his hearers—by replying that the devil having the Muhammadans already in his power could afford to neglect them! The Father adds in his letter that a 'young son² of the King of Badakhshān, who was eighteen years of age and was to marry the Prince's daughter, had informed him that if the Prince embraced Christianity he would do the same.'

Xavier then goes on to describe the usages of the heathen. He first describes the idol at Kāngra (Nazar Coto)³ and gives the story that men who cut off their tongues and present them to the idol receive them back whole. He then mentions certain metaphysical and cosmographical theories of the Hindūs and details at some length the avatārs of Vishnu. As regards the tenth avatār, he writes, some said it was Akbar himself.

Then follow some narrations of persons baptized at the point of death, and of others cured by receiving baptism or by having the Gospel read to them, and the letter concludes with the account of the opening for mission work in Cathay, which has already been published in Sir Henry Yule's 'Cathay and the way Thither,' Vol II. p. 532.

So far Jerome Xavier. When Akbar left Lahore for Agra, which he appears to have done towards the end of 1598,⁴ he was accompanied by Xavier and by Benedict de Goes, Pinheiro being left again in charge

¹ So the Maintz version, which the context shows to be correct. Oranus has '*neptem.*'

² Mīrzā Sulṭān. See Blochm., *Āin* I. 313. cf pp. 70 and 80 of this paper.

³ cf Jarrett, *Āin* II. 312. Purchas II. 1480.

⁴ Elphinst., *Hist. Ind.* (ed. 1857) p. 457.

of the church at Lāhor. Our next letter¹ is one written by the last named from Lāhor, some time after Whitsuntide 1599,² and it is a letter of which the counterpart might be found in almost any issue of a modern Missionary Journal. It begins by stating that since Xavier left for Agra, there had been 38 persons baptised by the mission in Lāhor: and it proceeds to describe two recent cases. One is of three Hindus converted against the will of their relations, who were conducted on Whitsunday in a procession through the city with palms in their hands, and then having passed through a large and somewhat noisy multitude to the Church, were therein baptized. The other case relates to a Muhammadan girl of sixteen years of age, who on seeing the others baptized insisted on being baptized herself and convinced the priest that she was well instructed in the faith. She was accordingly baptized under the name of 'Grace,' but her parents at once turned her out of their house. She was then addressed by a Muhammadan who wished to marry her, but from him she fled and was put by Pinheiro in charge of a married Christian. The Muhammadan complained loudly to the Governor of the city, who summoned Pinheiro and then called for the girl; at this the Muhammadan rejoiced as he would now be able to kidnap her, but Pinheiro circumvented him and brought the girl safely before the Governor, who finding her most zealous in her profession of Christianity declined to interfere. Pinheiro was greatly pleased at this triumph and the girl was shortly afterwards married to a Christian.

The Father Provincial's Report of December 1599.

The next account we have is the report sent to the General from Goa by the Provincial, Father Pimenta, in December 1599.³ Only a part of the report deals with the North of India and a good deal of this is taken up with accounts thence received regarding Thibet. In describing that country the Provincial quotes from a letter which he says was written by Xavier on the 26th July 1598. The account which he quotes is somewhat fuller than that given in the letter which Xavier addressed to the General in 1598 (see preceding page), but differs so little from it that it was presumably written about the same time.

¹ See Oranus '*Japonica, Sinensia, Mogorana*' and the Mainz version referred to on p. 44 above. Copies of the letter are also to be found in Hage and De Dieu.

² The letter is published as having been written in 1598, but the Whitsuntide feast of 1599 is mentioned in it.

³ The Latin date is 'Oct. Kal. Jan. 1599' and the real date seems from the letter to be either St. Thomas' Day (December 21st), or December 25th 1599. See '*Nova Relatio*' [p. 44 above.] The Portuguese version of 1602 gives 26th November as the date.

After quoting Xavier's letter on the subject of Cathay, Father Pimenta goes on to state that when Akbar left Lāhor for Agra, Xavier and Goes had accompanied him, leaving Pinheiro at Lāhor. Akbar had while at Agra, sent his son¹ with 50,000 men against the Deccan and the country of Meliquius [Malik Ambar] in which lay Chaul, not more than 210 miles from Goa. That son having died another² had been substituted for him. Meantime Xavier had again written from Agra on 1st August 1599, regarding the country of Cathay, confirming his previous account.

Xavier's letter, which Pimenta then quotes, narrates also an interview which he had with the Emperor. Xavier asked the Emperor if three or four priests might be sent to Cathay and the Emperor replied 'Rahat met Xoda,'³ 'id est benedictio Domini super vos,' adding that he was going to send an ambassador thither and that they had better go with him. Xavier notices also the circumstance that three sons of the king of Badakhshān, who was living in India, had been pupils of the mission and that their brother was now ruling in that country.⁴

Pimenta also reports that Xavier had asked the Emperor's leave for the admission of further priests to minister to the congregations in Lāhor and Agra: that Akbar had granted a 'Diploma' or sanad accordingly, and that this sanad also gave privileges to the church at Cambay. The sanad had not been signed when Xavier wrote, but a copy was to be sent to Goa as soon as it had been signed.

The following account of a conversation held with the Emperor on the 16th July 1599, is then quoted from Xavier's letter:—

Father Xavier said to the Emperor that with his permission he wished to speak to him on a matter privately. The Emperor, having moved apart and dismissed the bystanders, remained standing and asked him what he wanted. Xavier, who for two years previously had received instructions to this effect, began as follows: 'Sire, we have received the following orders from our Superior. 'As it is now more than four years since you began studying the language, the Emperor can now doubtless understand you thoroughly, wherefore now beseech you His Majesty that, having called us to him to acquaint him with the Gospel, he should now see how he stands, so that I too may

¹ Sulṭān Murād died near Daulatābād, 22nd Urdūbihisht 1599. (Elliot VI. 97.)

² Sulṭān Dāniyāl. In 1609 his three sons were baptized by the Jesuits under the names of Philippo, Carlo and Henrico, and in the same year another grandson of Akbar's was christened 'Don Edoard.' Herbert's *Travels* (1638) p. 75. According to Roe they reverted to Islām on finding they could not get Portuguese women as wives (M. Thevenot, *Relations* p. 78.)

³ Rāhat az khudā or Raḥmat-i-khudā?

⁴ See also Pinheiro's letter of 3rd September 1595 (p. 70 above) and Xavier's of 1598 (p. 78.)

know what order to give concerning you.' 'In truth,' said Xavier, 'it is very irksome to us to stand idle. Wherefore, Sire, do you not listen to us as you said you would listen: you that profess yourself a wise man and a searcher after truth?' 'I admit,' said the Emperor, 'that I called you in order to hear the truth, so that I might adopt whatever course appeared most consistent with truth and reason, but now I go toward the Deccan and shall halt near Goa, where I shall go to hear you at leisure.' He continued the conversation for some time, repeating the same language. 'I called you,' he said, 'to speak to you and listen to you in private. What? When the Muhammadans were rulers would any one have dared to say that Christ was God? He would at once have been put to death. Now he is safe.' I agreed that this was so, and thanked the Emperor, saying that if he would listen to us some time it would be a great benefit to him as well as a consolation to us. He promised to do so and closed the interview.¹

The Provincial then goes on to say that he proposed sending companions to help and solace the Fathers. And he concludes this part of his report with an account of some incidents which had taken place in connection with the mission at Lāhor:—

'This year at Christmas the Fathers at Lāhor prepared a magnificent representation of the manger in memory and honour of Our Saviour: to which thronged so great a crowd of all ages and classes that for twenty days continuously some three or four thousand persons might worship the image of the Child Jesus. One of these, a nobleman, whose wife had borne him a son at the same day and hour as that on which Christ was born, brought him to the Fathers, and allowed him to be baptized, himself and his wife becoming catechumens. Not so blessed was the fate of another Muhammadan mother, though that of her new born child was still more blessed. Her child had been baptized with her consent and at her request, but she was unable to bear the taunts of her relations and on the day before Ascension Day she placed poison in its milk. The poor child after seventeen hours of terrible torture bore testimony to Christ not in words but by death (*Christum non loquendo sed moriendo confessus*), and expired before the altar, on the feast of the Ascension, forty days after its birth and eighteen days after its baptism. Father Manoel Pinheiro writes that after the child had surrendered its soul to Christ, its face still shone with so unwonted a grace that the glory of its blessed soul which it had attained on rising to Christ appeared to be reflected on its features below.'

The Father Provincial's Report of 1st December 1600.

Our next original authority is the annual report² written by Father Pimenta, as Visitor, to the General of the Society on 1st

¹ It has been suggested by Bohlen (*Alte Indien*, I. 105) that in his refusal to adopt Christian views Akbar was influenced by the report of the cruelties of the Inquisition at Goa, and Prince Frederick of Schleswig Holstein (Noer. *Kaiser Akbar*, I. 486) has repeated the suggestion, but I do not find anything in any of the records to show that he had heard of the Inquisition.

² '*Exemplum Epistolae*' (Maintz.) see p. 44 above.

December, 1600. The report begins with an account of a journey made by Pimenta northwards from Goa. In January 1600 he put into Chaul and there met nine young men who had been sent by Pinheiro from Lāhor by the Sindh route. Some of these were left at Bandora 'to learn from the best masters to play on all kinds of instruments for the new church at Lāhor.' A fifth became a Jesuit and what happened to the rest is not stated. From these youths the Visitor learnt some details not stated in Pinheiro's letters. For instance how a young Catechumen was defending the faith against certain adversaries and how in the middle of the debate the leader of the adversaries was by an unseen hand felled to the ground!

At Damān, whither he afterwards proceeded, Pimenta received from Xavier a letter and a copy of a book which he had written 'against certain sects of the unbelievers, more especially that of the Muhammadans,' and had dedicated to the Emperor. It was called '*Lignum Vitæ*'¹ and was in Pimenta's opinion a work of great erudition and detail (*pereruditum et prolicum*). Father Xavier, who had learnt to speak Persian with fluency and idiom, was at the time preparing in conjunction with native scholars, a Persian translation of his work. Goes had also written to the Provincial describing among other things the fortifications of Burhānpur which Akbar was then besieging.²

The Emperor, it must be observed, had by this time reached the seat of war in the Deccan and had brought Goes and Xavier south with him. In order, therefore, to help poor Pinheiro at Lāhor, who was now 'six hundred miles distant from Father Xavier at Burhānpur,' the Visitor sent one Father Corsi,³ with instructions to see Father Xavier on the way and to obtain from him the necessary information and guidance. Father Corsi reached Cambay at the beginning of March (1600); there he was shown the order⁴ issued by Akbar for the protection of the Fathers journeying to Agra, Lāhor and Cathay, and was treated by the Governor with great courtesy. After some delay he left this city, but on the 12th May he wrote to say that he had with

¹ Du Jarric, III. 27, gives it the name of *Fons Vitæ*, and says that Akbar was introduced in it in the character of a philosopher seeking for truth. The book in question was doubtless that which was ultimately called '*Speculum Veritatis*' or '*Āina-i-Ḥaqq-numā*.' See p. 111 below.

² See Elliot, *Hist. Ind.* VI. 99. Akbar arrived at Burhānpur on 30th April 1599. Noer, II. 480.

³ When Terry was in India sixteen years later, Corsi was about 50 years old. He is described as a Florentine and '(if he were indeed what he seemed to be) a man of a severe life and yet of a fair and affable disposition.' Terry's *Voyage* (Ed. 1717) p. 422.

⁴ See p. 80 above.

great difficulty passed through the bands of brigands that infested the roads, by way of Sambusar (Jambūsir) and Broach. On the 4th June 1600 he reached the Mughal camp and on the 4th August he reported to the Visitor that he hoped shortly to start for Lāhor and meantime was diligently studying the Persian language.

Events of 1600–1603.

We have no original letters available between the 1st December, 1600 and the 6th September, 1604, and our main authorities for this period are Du Jarric's History and the Relations of Guerreiro on which that history is almost exclusively based. It will suffice here to give a short resumé of the information supplied by Du Jarric.¹

The personnel of the mission altered somewhat during these years. Corsi whom we left at Burhānpur proceeded to Lāhor probably before the end of 1600. In the spring of 1602, Xavier returned with Akbar to Agra, while Goes proceeded on a mission to Goa. Pinheiro joined Xavier either at Agra or before his arrival there, and was at Agra in the spring or in the hot weather of 1602, when Goes returned to that city bringing with him a new missionary, Father Antony Machado.² Not long after this, Pinheiro departed for Lāhor and Goes seems to have followed in October 1602. Early in 1603 Goes left Lāhor for his adventurous journey through Thibet,³ and for the rest of that year, the mission was carried on in Agra by Xavier and Machado, and in Lāhor by Pinheiro and Corsi.

We are told that when the Emperor moved from Burhānpur and laid siege to Asirgarh, His Majesty ordered Xavier to write to the Portuguese for guns and ammunition, and that the Father refused on the plea that such action would be contrary to the Christian faith. 'In my opinion,' says the chronicler, 'the real reason was that the Emperor's enemies were in alliance with the Portuguese.' Be that as it may, the Emperor became extremely angry and bade the missionaries depart to Goa at once: but his anger soon blew over and they remained on as before. When the fort was taken, Xavier was instrumental in saving the lives of some half-caste renegades among the prisoners and re-converting them to Christianity. It is said, moreover, that during this Deccan campaign some seventy persons were baptized, including some who 'departed incontinently to enjoy the glory of

¹ Vol III, 30–85.

² Of Machado nothing further seems to be known. He is buried in the old cemetery at Agra, where he died in April 1635, and his name can still be deciphered on the tombstone. Fanthome, *Reminiscences of Agra*, 1895, p. 65.

³ See Yule's *Cathay and the Way Thither*, II. 537.

heaven.' Among the latter was a little female infant picked up from a dung-heap and the incident at once suggested the quotation: '*De stercore erigens pauperem ut collocet eum cum principibus.*' In the spring of 1601,¹ the Emperor returned to Agra and with him went Xavier.

While in the Deccan the Emperor despatched an embassy to Goa on some purely political object, and allowed Goes to accompany this embassy. They arrived at Goa in May 1601, bringing many costly presents, but the most precious of the presents, says Du Jarric, was a band of half-caste children who had been taken prisoners at Burhānpur, and who now, after some instruction, were baptized at Goa into the faith of their fathers. While at Goa, Benedict de Goes received the orders to start upon his Thibetan journey. At the same time a Jesuit Father, Antony Machado, was appointed to take his place with Xavier, and the two set forth, arriving at Agra (if we may judge from the description of the heat) in the spring or early summer of 1602.

Meantime the Lāhor Mission had, since Pinheiro's letter of 1598, experienced some vicissitudes of fortune.

At the first, things went on well. The Viceroy was in every way favourable to the mission. Pinheiro succeeded in obtaining from him the pardon of prisoners condemned to death. Fugitives from justice took refuge in the church. The Father's intervention was constantly sought. Even great feuds such as one that broke out between the Juge-mage and the Emperor's treasurer (? the Qāzī and the Diwān) were composed by his arbitration. When this Viceroy died and was succeeded by his brother,² efforts were made to discredit the mission, but the only result was that the maligners of the mission were imprisoned. About this time, however, a determined effort was made by some bad characters to rob the Fathers, and the detailed account of the attempted robbery, as set forth in the pages of Du Jarric, gives us a curious insight into the manners and habits of the mission. It will suffice here to note that an outsider, having brought himself into the house as a possible convert, put *datura* into the food, and when all the household was stupefied called in his accomplices and broke open the Father's store room, taking away such money as there was and some relics which the Father prized more than money. The thieves apparently were not discovered, but the Viceroy and the Kotwāl came in person to the Father to offer their sympathy.

At Christmas in the year 1600, Pinheiro again appealed to the

¹ Elphinstone, *Hist. Ind.*, Ed. 1857, p. 458.

² The two friendly Viceroys appear from Pinheiro's letter of 1605 to have been Xumaradin (Qamru-d-din) and Xencão (Zain Khān.) Zain Khān Koka was Viceroy at Lāhor just before Akbar's return to Agra in 1602. (Blochm. *Āin* I. 345.)

eyes of the unbelievers by preparing a representation of the manger and the Magi, with pictures of the Prophets and Persian copies of the chief Old Testament prophecies of the birth of Christ. A passion play was also enacted in two scenes. In one appeared Adam crushed by sin, whom Simeon consoles with hopes of a Messiah: to them enters a Philosopher with whom Adam discusses the doctrine of the Incarnation. In the other Mercy and Justice dispute regarding Adam's sin: an Angel then appears announcing Christ's birth, and a Shepherd follows with the same news. Similar scenes were prepared at Easter, and on both occasions the Viceroy attended. Conversions were not as frequent as had been hoped, but we are told that Pinheiro baptised on one occasion 39 persons, on another 20, and on another 47. Details are given as of several individual cases, including one of a young man of the holy race of Xaques [Shaiks] and one of a Chacata [Chughatai] lady who was of the blood royal. We learn incidentally moreover that the chapel services were conducted in Persian: and that the Fathers occasionally extended their ministrations to the villages in the neighbourhood. They also converted several Armenians, and Pinheiro got hold of the books and property of the Armenian 'archbishop,' who had died in trying to reach India through Persia. We learn too that the Fathers were accused of eating human flesh, of kidnapping children and of killing young men to make drugs from: and when these accusations brought them into trouble, they received the protection of the Nawāb or 'Jugemage.'¹

After Corsi's arrival, sometime in 1601, Pinheiro took the opportunity of travelling to the Emperor's head-quarters to confer with Xavier. The two Fathers went immediately to pay their respects to the Emperor taking with them a pen and ink sketch, on paper, of the Virgin Mary. The Emperor received them well, but had the sketch taken away to his private rooms at once. Thinking that he was displeased with the nature of the offering, the Fathers went again next day, and presented a picture of our Lady of Loretto on gilt metal (*calaim doré*)² which the Emperor treated most reverently '*joignant les mains fort bellement.*' He explained at the same time that he had sent the sketch away because it was unseemly that he should be sitting above on a high throne while the Virgin was below: and when Pinheiro stooped to

¹ In the course of a case described at some length by Du Jarric, the Nawāb says, '*Thama Theogoda c'est à dire La Benediction de Dieu soit sur cette femme.*' How should the original words be restored? [? Ghanimat-i-Khudā] In the same case mention is made of certain Hindū judges called Cateris (Khatris) and of the Coxi (?) '*qui est comme le Vicaire General du Prelat souverain des Gentils.*'

² '*Le calaim est une espèce de métal, qui vient de la Chine, semblable à l'estain, combien qu'il ne le soit pas, ayant beaucoup de mélange de cuivre: mais il est blanc et on en fait de la monnaie en l'Inde: on le dore aussi come l'argent.*' Du Jarric, III. 36.

kiss his feet, he laid his hand on his shoulder 'which he does not do save to the great captains, and his special favourites.' He enquired about the manner in which the Emperor in Europe saluted the Pope, and it was explained to him, that the Pope had a cross marked on his foot, which showed that it was only in his character as Christ's representative that he had his feet kissed by the Emperor. The conversation turned then on the sign of the cross and a pupil of Pinheiro's was made to show how it was done. The Emperor asked Pinheiro if he had done it properly, and was told that he had. He also enquired why the sign of the cross was made on the forehead, mouth and chest, and a fitting explanation was given him.

During the earlier part of 1602, Goes and Machado arrived at Agra from Goa and Pinheiro went out several miles to greet them. Meantime news came from Corsi at Lāhor that the previous Viceroy having died, his successor, a bigotted Muhammadan, who had as governor of Gujrāt, imbibed a hatred of the Portuguese,¹ had commenced ill-using the Christians and endeavouring to make them renounce their faith. The Fathers at Agra, therefore, presented themselves to the Emperor (bringing with them this time pictures of the great Albuquerque and of the Viceroy of Goa, Ayres de Saldagna) and made two requests. First that Pinheiro might have leave to go back to Lāhor, a request which the Emperor granted much to their surprise, as Pinheiro was a favourite with him. And secondly, that a written order might be given to them under the Emperor's seal, expressly permitting such of his subjects as desired to embrace Christianity to do so without let or hindrance. This also the Emperor agreed to, but then further difficulties began. The eunuch who had charge of the drawing up of the *firmān* hesitated to include so sweeping an order and consulted the 'Maitre d' hotel,' but this latter was a nephew of the Viceroy of Lāhor and interposed every possible delay: so that the Fathers in despair made use of a young courtier, a favourite of the Emperor and a former pupil of Pinheiro's, who drew the Emperor's attention to the matter and pushed it through in spite of the further objections of Agiscoa² ['Aziz Koka,] the Grand Chamberlain, whose duty it was to seal the firmāns and bring them to the Emperor to sign. The Fathers were delighted at their success, and

¹ *Qulij Khān* who had served in Gujrāt in 1578 and 1583 (cf p. 58 above) was made Governour of the Panjāb in (circa) 1009 AH = AD 1600-1; and is probably the Viceroy here alluded to: see Blochm. *Āin* I. 34.

² He is elsewhere described by the Jesuits as the Emperor's foster brother, and they say that his son and daughter had married the Emperor's daughter and son *Mīrzā 'Aziz Koka, Khān-i-A'zam*, was Akbar's foster brother: one of his daughters married Prince Murād and another Prince *Khusrau* (Blochm. *Āin* I. 325): and he is undoubtedly the person meant in the text.

when Pinheiro ultimately went to take his leave of the Emperor, he was treated with great kindness and presented with a horse for the journey.

Before Pinheiro left Agra, Xavier had laid before the Emperor a book describing in Persian, the life, miracles and doctrine of Christ.¹ With this the Emperor was so pleased that he frequently had it read to him by 'Aziz Koka, and 'Aziz Koka himself asked the Fathers for a second copy. The Emperor also asked that a similar work might be prepared to describe the lives of the apostles.²

Considerable excitement was caused about this time by a copy of the picture of the Madonna del Popolo at Rome,³ which the Fathers had with them. Although the picture had been in their possession for two years they had not dared to show it in public for fear of the Emperor taking a fancy to it. At Christmas time A. D. 1601, however, they let it be seen in the Church and immediately great crowds pressed to see it, including many Muhammadans. Among those who came were the brother and nephew of the king of Xhandar (Khandesh),⁴ a son of the king of Qandahar⁵ and other courtiers. The Emperor heard of the picture and expressed a wish to come, but, as the Fathers' house (though in the city) was a good half league from the palace, he bade the Fathers bring it to him. While Pinheiro was fetching the picture, the Emperor presented Xavier with a rich kind of waterproof and descended five steps from his throne to put it on his shoulders. When the picture came, the Emperor treated it with all possible respect, and kept it for a day to show it to his zanāna. After it had been returned, the Emperor sent for it again as his mother who had not seen it before had expressed a wish to see it. It was brought back, therefore, and the Emperor lifted it up himself and took it into the zanāna and stood by it, allowing none to come near. After it had been duly seen

¹ The *Dāstān-i-Masīḥ*: completed in 1602 (see p. 110 below). In describing Akbar's character the Provincial at Goa in 1607 wrote as follows (see *Drei Neue Relationes*): 'When once he had listened to the Life of Christ written by Jerome Xavier in Persian, he began to reverence highly the pictures of Christ and to speak more respectfully of Christ himself, though several of the Muhammadans tried to persuade him that Christ's miracles were not due to any supernatural power, but to Christ's exceeding skill as a physician, dealing with natural methods.'

² Which was apparently done. See p. 113 below.

³ The painting of the Virgin on the high altar of the Church of S. Maria del Popolo is one of those attributed to S. Luke. Forbes' *Rambles in Rome*, p. 4.

⁴ Bahādur Khān who had been besieged at Asir and who was now a prisoner at Gwāliar. *Elliot*, VI. 146.

⁵ Muzaffar Khān had died in 1599-1600 and this probably refers to his eldest son Bahrām Khān (Blochm. *Āin* I. 314). Guerreiro (p. 52) adds that the king had been driven out by 'Abduxam [Abdulla Khān] Rey de Husbec,' apparently confusing him with the king of Badakhshān.

inside, it was sent out by a eunuch to the Fathers, who then showed it publicly to a large crowd of courtiers amid 'marvellous silence.' After it had been taken home, it was once more sent for by the Emperor to allow of his having it copied by his own native painters and this time it remained several days in the palace. After this, the Fathers would not let it out of their possession, except on two occasions. On one of these it was sent to the house of 'Azīz Koka with the result that this powerful officer was thereby won over to the Jesuits' side. On another occasion it was sent to the King of Qandahār and returned with much politeness and with offers of *bakhshish*, which the Fathers refused.

The Fathers meantime busied themselves in various good works. They were able to rescue from slavery, a number of half-castes who had been made prisoners in the war in the Deccan, and to baptize them after instructing them in the faith. Some other cases of baptisms are also narrated. In Lāhor, Pinheiro baptized two sons of the king of Persia's ambassador, Manuchiher, a Georgian who had been in the country six years, and was then returning to Persia. He also found means to get possession of a young Hungarian slave from Buda Pesth, who was accompanying a Turkish embassy, and to send him to Goa.¹ Moreover when a Native Christian woman who had been kidnapped in her youth and sold to a Greek who had afterwards married her, was claimed by her parents, Pinheiro was able by showing the Emperor's *firmān* to obtain for her the right to remain with her husband.

Some time during the year 1602, Xavier was able to obtain the release from durance of some 50 shipwrecked Portuguese who had been seized by the Governor of Cambay and sent to the Court.² During this same year the relations between the Emperor and his son, Salīm, became very strained: and it is interesting to notice the care which the Fathers took to stand well with both parties. Salīm, we are told, wrote to Xavier with his own hand, superscribing his letter with a cross. Xavier took care to have the letter read in the Emperor's presence and to reply in Portuguese. He had an agent with the Prince in the person of Giovanne Filippo³ through whom correspondence could pass. The substance of this correspondence, as described by Du Jarric is of some interest and the position adopted by the Prince towards Christianity about this time is

¹ Cf. p. 98 below.

² Cf. p. 90 below. Du Jarric, III. 79, implies that they arrived at Lāhor and that Xavier interceded for them there. It does not appear, however, that either Akbar or Xavier had gone to Lāhor this year.

³ If this be not the Italian mentioned on p. 91 below, it may possibly be John Philip de Bourbon, the husband of Juliana mentioned in the note on p. 53 above: but I have no information regarding de Bourbon beyond what is given in Col. Kincaid's article there referred to.

somewhat striking, if the Jesuit authorities are to be believed. We are assured that he wore a gold cross round his neck: that he said to his captains that in time of danger he should call on none but Christ: that he wrote to Goa asking for a separate mission of priests to be sent to his Court: that he had a golden crucifix made for himself: that he had a figure of Christ on the cross carved on a large emerald¹ and wore it on a chain: and so forth. He also read from end to end the book written by Xavier to which the Emperor had given the title 'Mirror of Purity':² and had given a large sum for the building in Agra of a church, which should equal in size that which his father had allowed to be built at Lāhor.

Father Jerome Xavier's letter from Agra, dated September 6, 1604.

Our next authority is a very long letter written by Xavier from Agra on September 6, 1604. The original manuscript is preserved in the British Museum (Marsd. MSS. 9854, foll. 7-19) and as the letter has never before been published and has not apparently been utilized in Du Jarric's history, some fairly full quotations from it will perhaps be pardoned.

The letter begins with a description of the religious life of the Fathers and their congregation:—

'Fathers Pinheiro and Fr. Corsi are in Lāhor; and Father Ant. Machado and myself are here in Agra. We are all in good health by the goodness of God. We occupy ourselves as well as we can in the exercises of the Society, keeping up the custom of daily meditation and examination and that of the renewal of vows, &c. We endeavour to confirm our converts in the faith they have adopted, and in a fitting way of life. To this end, on Sundays and on ordinary feasts, there is always a sermon, and when the Portuguese prisoners were here, there were two sermons, one for them in Portuguese at the second mass, and one for the natives in their own language. At the principal feasts, numbers of both men and women come to confession and receive communion, which you will learn to your consolation and to ours. At Christmas there was a fine procession as is customary every year, which moves the Christians to great devotion. Many Muhammadans and heathens who came hither, seeing it, returned praising the customs of the Christians. This is a good opportunity to explain our religion to them, and as their own has such a slight foundation it is easier to convince their understanding than their will, their lives being so far from the strictness and perfection of the Evangelical law and the happiness it brings to its followers.

Our Christians keep Lent very well, with the full rigour of fasting and abstinence from all milk food. We gave them leave to eat butter, but many did not avail themselves of it. All through Lent nothing is conceded: even

¹ See p. 91 below.

² See p. 111 below. The work was not completed till 1609.

to those under age. We do not extend to them the usual dispensations because it is well that being new Christians they should, from devotion, imitate in something the austerity of the early Christians. There will be no lack of opportunity hereafter for their availing themselves of the concessions which will be made to them in the course of time. Also we have regard to the Muhammadans, who hold our fasting in great contempt seeing that we eat twice a day; and to those Christians who were formerly Muhammadans it would seem as if they did not fast at all, so that '*sicut exhibuerunt in membra sua servire in iniquitate ad iniquitatem,*' having observed the Muhammadan fast with such rigour '*ita exhibuerant illa servire justitiæ in sanctificationem.*' Every Friday evening in Lent, we have a sermon to the Christians: at the end we show them the crucifix which is placed, covered, on the altar, after which the Litany is recited, and then as many men as the Church can hold (for here in Agra it is very small) take the discipline, while the Father recites the '*Miserere.*' When these have finished others take their place, and so on till all have taken their turn. They take the discipline across the back, according to our custom: so do nearly all the Christians, old and new. When we have a larger Church there will be room to conduct these exercises with greater solemnity. The offices for Holy Week are simply recited, but the other ceremonies are carried out with all solemnity. The washing of the feet is performed fully with great devotion and consolation. All go to confession during Lent; and on Maunday Thursday and Easterday more than forty persons of both sexes who a few years ago were followers of Muhammad, received Holy Communion. The mystery of the Supreme Sacrament is preached to them individually and in general, and the privilege of approaching it is highly prized whenever we give them leave. May God keep them and advance them in perfection every day. Amen.'

Many of the congregation were however sadly in want of temporal aid. Some of the Portuguese captured at Asîrghâr had indeed been enlisted by Akbar as *ahdîs*, '*i.e.*, soldiers with two horses apiece,' but there were many others who were entirely dependant on the alms of the Fathers. The case of the fifty shipwrecked Portuguese captives¹ gave the Fathers much trouble. They besought the intercession of the Prince Salim, and even of 'Azîz Koka ('whose son had sent them here'), for the purpose of obtaining the Emperor's permission for the return of these captives to Goa; but Akbar insisted on the payment of a large ransom. This the Fathers said was impossible and at last the Emperor suddenly gave in. The Portuguese were greatly delighted and came to make their *salâm*, while Xavier thanked the Emperor saying: 'My Lord, you have liberated fifty captives and in so doing have made fifty thousand Portuguese your servants.' Shortly afterwards Akbar made them shoot at a mark before him and 'those who did so, hit the white at almost every shot.' 'That same afternoon

¹ See p. 88 above.

he caused many guns to be brought before them and bade them pick out the best for his chiefs. He received all of them that night, showing them great familiarity and presented four of them with a gun apiece.' At the beginning of December [1603] they started southwards and a certain Armenian called Iskandar through whose villages they passed supplied them with a few rupees each, which enabled them ultimately to reach Goa, travelling by way of Aḥmadābād and Cambay. Two of them returned in the hope that Akbar would show them favour, but he ignored them, recognizing 'how worthless they must be to leave the service of their king so lightly.'

Father Jerome, then, having tried unsuccessfully to get leave to go to Lāhor, turned his attention to some Armenians and others in his neighbourhood. Ten leagues from Agra, an Armenian landholder returning one night to his home 'was beginning to drink when he was surprized by death and rendered his soul to his Creator without so much as time to cry "Jesus":' and the Father forthwith set out to comfort his relations and to help in settling his affairs. On his way he passed Fatḥpur Sikrī where Prince Salīm was then residing:—

'On the way,' he writes 'there is a city which used to be the court of the Emperor Akbar when Father Rodolfi was here, which is called Fatehpur: we might say of it "here stood Troy," for it is totally demolished; but a few edifices made by the Emperor still stand firm. The Prince was there at the time and I went to see him. He was much pleased at my visit and entertained me very well, and when his second son,¹ who was with him, took no notice of my salutation, he said to him. "Ho there! the Father is saluting you," and the young man then obeyed him.'

While with the Prince, Xavier was able to do a good turn for an Italian servant² of his whose pay was in arrears, and also for the widow of an Armenian goldsmith whose property had been seized. This Armeniau, like his compatriot above mentioned, had died from drink: he had offered before the Prince to drink 5 or 6 goblets of spirits; and instead of drinking, like the Prince, from small cups he insisted on draining a large china bowl, with the result that he died next day without recovering consciousness. On his return Xavier again visited the Prince and found him having copper made from peacocks' tails in his presence, such copper being an excellent antidote against poison! The Father continues his account as follows:—

'That same day the Prince showed me a crucifix carved on an emerald,³ very well wrought. He told me he had had it made to take with him. The

¹ *Sultān Parwīz* then sixteen years old.

² Perhaps the *Filippo* mentioned on p. 88 above. Xavier in the same letter says that this Italian and his wife entertained him at Fatḥpur.

³ cf p. 89 above.

emerald is about the size of one's thumb and the crucifix is very well carved upon it. (I had seen it in Agra, when it was made, a little while before he left). It is a fine piece of work, encircled with gold, pierced with a hole by which it can be hung on a gold chain. I remained two days longer, and when I took my leave, the Prince gave me five hundred rupees for the church. His seat was slightly raised and when I would have bent down to touch his feet, he raised me in his arms as he might a beloved brother and begged me to recommend him much to the Lord Jesus. He then, pursued his journey to Elahabac (Allāhābād) from whence he came, refusing to return by Agra where his father was, so as not to fall into the snare again.¹

After he had been two or three months in Allāhābād, he said to his Italian servant abovementioned: "Write to the Father that you see how I carry about with me this image of the Lord Jesus" (which I take to be the aforesaid crucifix). He also sent me another five hundred rupees for the church,² and said that he would order everything necessary to be given to me.

The son of an Armenian Christian was in the Prince's service and I asked the favour here in Agra that he would make him his soldier with three horses, and show him favour in future. The young man remained in Agra some time on necessary business and then went to the Prince in Allāhābād, who asked him what faith he followed: he replied that he was a Muhammadan and the Prince indignantly cast him off, refused to admit him to his service and said he had a mind to cut out his tongue. The wretched young man has been in disgrace for eight or ten months.

To show favour to some Portuguese who had arrived, the Prince asked them if they would like some pork to eat, and they said they would. The Prince ordered a pig to be fetched and when it was brought, he gave it to a young Christian and bade him take it to his master, but the young man was ashamed and let the pig escape. At supper, the prince remembering the pig, asked the young man's master if he had received it, to which he answered: "No, my Lord, and I have neither seen nor heard anything of it." The Prince thereupon sent for the young man and rated him soundly as a disgrace to his religion, dismissed him from his service, took away what he gave him for his daily maintenance, and ordered that two or three months' arrear of pay owing to him should be forfeited.³

These things show at least that he is not averse to our Holy Faith,⁴

When Father Jerome returned to Agra, he shortly found himself in unwonted favour with the Emperor and was able to commence building his new Church. The following is his account of the matter:—

'The Emperor has sent for me since, very often, once a week at least when we have finished our prayers, to come and spend the night with him,

¹ Salim's previous visit to Agra is described in Noer, *Kaiser Akbar* II. 548.

² Fanthome on p. 29 of his *Reminiscences of Agra* 1895, quotes a short *firmān* of Akbar's prohibiting interference with the building of this Church: but he does not say where the *firmān* comes from.

³ A similar story is told by Coryate. *Kerr's Voyages and Travels*, IX. 431.

as he wishes to hear us speak and praises us highly for it. This is a favour only granted to certain chiefs and others whom he wishes to honour. We remain nearly all night in conversation with him, relating many things of Christ Our Lord, and His Saints. On one of these occasions I gave him a book in Persian, containing sayings of some of our philosophers and many curious things, which he had asked me for. He and his chiefs enjoy it very much and it is in great request.¹

When I returned from my visit to the Prince we commenced the building of our church,² and the first stone was laid with great solemnity. Many Muhammadans were present, and were greatly edified by the ceremonies which Christians use on these occasions. These works are not so expensive here as in other places, being made of bricks, lead, and a great part of clay, which is made of a certain kind of earth. The chapel will be well finished, though perfect workmanship may be wanting. It will soon be finished, please God. It is badly needed as the Christians are very crowded in our present small Chapel.'

There were, however, troubles in store and the Father now launches out into a long account of a malicious slander circulated by a discontented Portuguese to the effect that 'we had killed so and so, and so and so, that we were spies and traitors to the Emperor whose salt we ate, that we stole whatever we could lay hands on, and other things much worse: *non erat malum in civitate* which was not our doing, especially mine.' The little congregation and more particularly the Armenian part of it began to look with suspicion on the Fathers: but the most interesting phase of the business to us is the fact that 'an English heretic, here, also took part in the affair, stirring up the Portuguese to say many things and then repeating them to us and inciting us to complain to the Emperor.'³ The Fathers were in great doubt as

¹ Possibly the incomplete '*Āina-i-Haqq-numa*. See p. 111 below.

² The new Church was apparently completed in Jahāngīr's reign and a College was added which was built '*in litterae Z specimen*' (Botelho in Marsd. MSS. 9853, Brit. Mus). The Church according to one story was pulled down to appease a Muhammadan tumult and the Jesuits then built a less sumptuous one inside their College (*ib.*) According to Tavernier, an Armenian friend of Shāh Jahān's who lived near the Church objected to the bell ringing when he was ill, so Shāh Jahān had the bell removed and hung round the neck of his elephant: but as it was somewhat heavy it was ultimately taken off and deposited with the Kotwāl (Tav. ed. 1676, II. 70). Bernier says the tower as well as the greater part of the Church was pulled down by Shāh Jahān (Amst. ed. 1728, II. 80). According to Fanthome (*Rem. of Agra*, 1895, p. 30) the Church was added to in the Eighteenth century by Sumrū and Filose and is substantially the same as the present Chapel. Col. Kincaid in the Asiatic Quarterly for Jan. 1887 says, 'the building now occupied by the Catholic Mission Press is said to have been the first Christian Church [at Agra] and according to family tradition was founded by the Lady Juliana.' (cf. p. 53 above).

³ The English heretic was John Mildenall of whom Orme in his '*History of the Establishment of the English Trade at Surat*,' p. 341, gives the following account:

to the action which they should take. At first they were for laying the matter before Akbar, but they failed to obtain access to him, having to wait for hours while he disported himself in his Mahal. Then on re-considering the matter they decided to do nothing: 'but the aforesaid Englishman seeing that he was losing this great opportunity of making mischief, went about aggravating matters and insinuating that we dared not appear before the Emperor, but the truth should be brought to light.' It seems however that the discontented Portuguese, having on the eve of the feast of St. John¹ sent a most intemperate letter to the Fathers, suddenly repented and next morning came and threw himself at their feet beseeching them by the wounds of Jesus to pardon his false calumnies. Whereupon the Fathers were again of half a mind to tell the Emperor the whole story and—

'Many incited us to do so especially the Englishman and his partners who pretended great zeal for our honour, but God made it clear that *'Latebat anguis in herba,'* for if we had taken the matter before the Emperor it would have bred some coldness and disaffection towards us among the Portuguese even if they did not believe the slanders, or would at least have thrown discredit on those who whether truly or falsely had said such things of their priests. The Englishman and others had determined to take this occasion of presenting a petition to the Emperor that he would allow their people to come into his ports and give them what they asked for, without having anything to do with the Portuguese, so that the whole thing was a diabolical plot, and when we refused to appeal to the Emperor, the Englishman was very disappointed at losing the opportunity, for he and his partners, who were most forward in persuading and assisting us to appeal to the Emperor, were now obliged to seek other means of furthering their ends. Did not the mercy of the Lord appear in this? *Fecit hac tentatione tantum proventum,* discovering a thousand things against us and

'He was bred a merchant and was employed whilst the establishment of the Company was under adjustment, to bear a letter from Queen Elizabeth to the Mogul, Acbar, requesting the freedom of trade in his dominions. He left Aleppo in July 1600, but did not arrive at Agra until the year 1603, where he was much thwarted by the friars; but after a residence of three years obtained a phirmaund, Acbar being dead, from Jehangire, with which he returned as he came through Persia, and was at Casbin in October 1606 The rest of his story is very obscure. He returned to Persia, if not before, in 1610, with some commission, in which two others, young men, were joined; whom it is said he poisoned in order to embezzle the effects committed to their common charge, with which he repaired to Agra, where he turned Roman Catholic, and died himself of poison, leaving all he possessed to a Frenchman, whose daughter he intended to marry.' Mildenall's own account of the business (which is too long to quote) will be found in his letter of 1606 at pp. 114—116 of Vol. I. of Purchas' Pilgrimes.

¹ Jerome says: 'It was the eve of St. John and our children and the Christians were jumping the fires.' Beltam Fires—on June 23rd—at Agra!

the Christians, which they had tried to obtain in favour of the English. One who was on their side now made known that he had been heavily bribed to prepare matters with the Emperor,¹ but after all this he turned against them, broke the agreement he had made, and in our presence tore up the paper each had secretly prepared. All this came of the previous persecution which the Lord Jesus brought to such a happy issue.....The Englishman tried by means of heavy bribes to obtain a *firmān* from the Emperor allowing his people to come into the ports, promising much profit, and many tried to procure it for him, but '*dominus dissipat concilia principum,*' and, as '*cor regis in manu Domini,*' the Emperor would never grant the request, though the Englishman persevered in asking it for two years, and we trust in our Lord God that many more may elapse before he obtains it. It is no small favour which our Lord does us in preventing a thing so prejudicial to the State and our Faith.'

At the beginning of March [1604] there had arrived in Agra from Lāhore a 'distinguished and learned Florentine João Battista Vechiete'² who had travelled 'in many eastern lands, through Egypt, Mesopotamia and Persia,' and who was much favoured by the Emperor. An interesting account of his books is then given:—

'He has much friendship for us, in proof of which he gave us a book of the Holy Gospels in Arabic with the Latin at the foot, printed in the Vatican, which we value very highly. He had also with him the Psalter of David in Persian, which he obtained with great pains and at great cost from a Jew who had it in Persian, but in Hebrew characters. It was translated two hundred years ago by an eminent Jew of Persia. We gave ourselves to the transcribing of these books with much delight. While the Italian was here, he copied in Persian character the Books of Proverbs, Canticles, Ecclesiastes, Judith and Esther, which he had in Persian, but in Hebrew character,³ and gave them to us freshly copied into the Persian tongue and character, but though the characters are new, the translation is more than two hundred years old: he obtained them from some Jews in Persia at a good price. We gave him the book of the four Gospels in Persian, which he greatly desired, for he said that they had the Gospel of St. Matthew in Persian at Rome, but would like very much to have the other three. Last year we sent to Rome another book of the Gospels in Persian, the translation of which is more than 300 years old. God grant

¹ According to Mildrenall the Jesuits had not been behind hand for they 'had given to the two chiefest counsellors that the king had, at least five hundred pounds sterling a piece that they should in no wise consent unto these demands of mine,' *i.e.* his demands for trading privileges for the English.

² He is probably one of the merchants referred to by Mildrenall in his letter of 1606 from Qazwin in which he says: 'I would have come myself when I wrote this letter save that there were two Italian merchants in Agra that knew of all my proceedings whom I doubted, as I had good cause lest they would do me some harme.'

³ The regular custom among Persian Jews. See *Ind. Antiq.* XVII. 115.

that it arrived safely. We are now arranging the same Gospels in Persian with the corresponding Latin at the foot, which God willing will be much esteemed in Europe.'

Meantime Father Corsi came from Lāhor to Agra for a two months' stay. 'He has learnt Persian,' says Xavier, 'and commenced Hindūstānī, the language of this country; and by his capacity and desire to learn I think he will soon master Arabic as well.'

On one and the same day the whole party left Agra; Corsi and João Battista to go to Lāhor, Xavier and Machado to accompany the Emperor towards Bengal. The Emperor was in reality advancing against his son Salim who lay at Allāhābād and only turned back on hearing of the mortal illness of his mother: but when Xavier wrote, the object of the journey was kept in secrecy and Akbar had not as yet left Agra more than a march or two behind him.

The Father concludes this part of his letter by reporting the conversions of the past year. 'They had been few indeed,' he says, for 'the Muhammadans are truly unfit to receive the Holy Gospel, and we are certainly unfit instruments for the conversion of such hard hearts!' Including Portuguese and others, there had been during the year eight marriages and 25 baptisms. Then follow details regarding the baptism of two native infants and the conversion of a woman who was employed about the church.

Xavier then turns to describe the progress made at Lāhor. The Governor in those parts was 'a great enemy of our faith,' but though he was ready to persecute the Christians he was favourably inclined towards Pinheiro personally. The poorer Armenians in Lāhor made their livelihood by selling wine, 'for which they often get into trouble as the Viceroy holds their trade in detestation (though he drinks well himself),' and it was only when Pinheiro had persuaded these Armenians to desist from this calling that they were safe from the persecution of the Viceroy. Owing to Akbar's Firmān the Christians might practice their religion quite openly:—

'The feasts of Christmas and Easter are kept at Lāhor with great solemnity, and the church being so large and beautiful, everything can be well carried out. João Battista, the abovementioned Italian, was present at one of these feasts and wept with joy to see these things done openly in a land of Muhammadans. When he was with us in Agra he was overcome with surprise at the sight of the funeral of an honourable Armenian, when the Christians accompanied the funeral carrying lighted candles, the cross uncovered borne before them, the children singing the Creed, and the Fathers reciting prayers bringing up the rear.'

All the chiefs and principal persons of Lāhor, we are told, were on very good terms with the Fathers: 'So are the Viceroy and the principal

magistrates who set many free at their request even though they be Muhammadans or heathens, and often send them the Christians who are brought before them to be dealt with as the Fathers think fit.'

Troubles however were not wanting. A nephew of Abdulla Khān '(who died lately), the king of those parts of Maronhar [*Māwaran-nahr*] and Samarcand, which used to be the realm of the great Tamerlane,' was listening to a sermon in the Church, when one of his followers 'rose up and brandished his scimitar above the head of the Father who being deep in the sermon did not perceive it, but he was prevented by his fellows from cutting the Father's head off.' The Fathers also found themselves in a difficult position before the Viceroy, who 'is very zealous for his faith, and thinks himself learned beyond all past and present, looking down even on Aristotle.'¹ Accordingly when the Fathers supported their creed and 'contradicted the doctrine of Muḥammad,' the Viceroy would burst into a frenzy calling them vagabonds, &c. But he knew at the same time that they had Akbar's license to preach, and when Father Corsi went to Agra he began to fear that an ill report would be made of him and, having called for Pinheiro, said to him: 'Father, I am a friend to you and to the Lord Jesus: no one knows Him better than I do. He had the spirit of God and neither prophet nor angel could speak as he spoke.' He failed however to gain the confidence of the Fathers, as the following incident shows clearly enough:—

'One day when the Father visited him he was preparing a drink composed of sugarcandy and rosewater, as a refreshment in the great heat. He drank of it himself and so did some of the chiefs, and he went on preparing it and handing it round. He offered some to the Father among the first, asking if he would drink some of it. The Father could not excuse himself seeing the honour done to him by giving him the preference before the "Cazi" who is like the Bishop among us, and all the priests and learned men. But remembering that a few days ago the Viceroy had threatened to cut off his head, if he persisted in declaring the Divinity of Christ, and the hatred which the Viceroy has for all Christians, he was almost afraid to taste it, but in order to show no want of confidence and to meet his advances frankly he said: "Why should I not drink, when it is specially prepared by your hands?" He made the sign of the cross over it openly and drank. But the Father will not often trust himself to these honours, except where it is necessary to accept them in testimony of our Faith.'

Some days after the Viceroy's wife came to the Church, bringing an offering to Our Lady, and making a vow for the amendment of her son. This son we are told was 'given to evil courses and abandoned *in*

¹ 'Qulij Khān was a pious man and a staunch Sunni: he was much respected for his learning. As a poet he is known under the name of Ulfatī: some of his verses may be found in the concluding chapter of the *Mirāt-ul'alām*.' Blochm. *Ain* I. 34 n.

moribus. His mother's advice has no effect on him, nor his father's punishments even when heavy and publicly administered.¹

Several gifts were made to the Church; among others 'several pieces of silver plate, *i.e.*, a beautiful thurible, a silver holy-water basin, and a stick for the holy-water sprinkler, and silver cruets and plate beautifully chased.'

An Armenian merchant being nigh to death called in the Fathers and confessed to them and 'begged with much feeling that the passion of Jesus Christ should be read to him.' 'He was buried very differently from other Armenians, to show how the Roman Church honours, even after death, those who have been obedient to her in life.'

We also hear again of the Hungarian:—

'A young man from the realm of the Emperor [in Europe] captive to a Turk who made him prisoner in the late wars, came hither with his master, who set him free, but even when at liberty his fear of being re-taken was so great that he trembled at every step. The Fathers sent him to us at Agra and we received him and placed him with João Battista Vechiete who will take him back to his own land. This Hungarian knows the Christian doctrine and prayers in Latin and is going on well.'

Then follow some accounts of baptisms: and the letter concludes:—

'Few new Christians have been made this year at Lāhor, because of the fear they have of those who govern there. Some are being catechised. God give them strength to accept the way of Salvation. We all pray your Reverence and our beloved Fathers to assist us with your prayers and holy ministrations, to which we greatly recommend ourselves. From Agra the 6th Sept. 1604. Jerome Xavier.'

Father Pinheiro's letter from Lāhor, dated 12th August 1605.

Two months before Akbar's death Pinheiro addressed a letter to the Provincial, Manoel da Veiga, which continues the history of the mission at Lāhor. The original of the letter is among the Marsden MSS. No. 9854, in the British Museum, and though evidently utilized by Du Jarric in his history, has not previously been published.

The letter is occupied almost entirely with an account of the tyrannies exercised by the Viceroy Qulij Khān, and his supporters and of the retribution which ultimately overtook them. Qulij Khān, we are told, besides being a persecutor of the Christians, whose name was 'as much feared in Hindūstān, as were formerly those of Nero and Diocletian,' was a tyrant even to his own people and thought no more of putting a man to death than of drinking a cup of water.

¹ Regarding the evil deeds of Mīrzā Lāhaurī, son of Qulij Khān, see Blochm. *Ain* I. 500.

‘Once when I was with him’, says Pinheiro, ‘some men were brought in, a person of some importance among them, and thinking they were sent by the Prince [Salīm], whose enemy he openly shows himself, in less than an hour, without further enquiry or confession from them he had them hung,—and they were afterwards found to be quite innocent.

His sons¹ were doing their best to imitate him: ‘one of them ordered a man who was going through the bāzār occupied in his own business to be hung, simply because he wished to see how it was done.’ At the same time Qulij’s enmity to the Prince Salim rendered him indispensable to Akbar in those disturbed times:—

‘The Emperor does nothing in the whole kingdom but what is pleasing to the Governor, having need of him to govern in these parts in case of a war with his son, for he is the Prince’s open enemy and publicly declares to the Emperor that he is his only faithful subject.....They looked on Calichão as a second Emperor and feared him as a magician, and through his arts the Emperor had been induced to put many chiefs to death, some of whom I knew, among others our friend Xencão (Zain Khān Koka)² the prince’s father-in-law and the defender of our religion.’

We have already seen from Xavier’s letter how concerned the Governor was at Corsi’s departure for Agra, which took place in June 1604: and Pinheiro’s account shows with what difficulty Corsi was able to get away.

‘The Nawāb [Qulij Khān] was displeased when he heard of his departure because, after he had given him leave, he told me not to let him go and sent me word to the same effect by his son. But in obedience to the order of Father Jerome Xavier and not to disappoint Father Corsi, I managed to arrange matters and let him go, although the time seemed ill-chosen, for many reasons, such as the dispute we had with the Nawāb about the Divinity of Christ which he denies.’

The Governor’s opposition was however mainly instigated by the Hindūs, and their enmity is ascribed by Pinheiro to the pertinacity with which he, Pinheiro, attacked their notorious immorality and to the anxiety with which he attempted to dissuade them from the com-

¹ This tallies with what Blochmann says of Mīrzā Lāhaurī (*Ain* I. 500): Chīn Qulij (of whom more below) seems to have been better. Pinheiro says that a married daughter of Qulij Khān used to come to the Church, as well as a young daughter of hers, and show great devotion. ‘I was surprised,’ he says, ‘that such a noble lady should send her young daughter to the Church, for they are kept so retired by the custom of the country, that it is not possible to see them even in case of illness. But by the goodness of the Lord Jesus, they all hold such a high opinion of the Fathers, that they send their wives and daughters to the Church, assured that they are quite safe’.

² Zain Khān’s daughter was married to Salim. ‘His death in 1602-3 was due,’ says Blochmann, ‘partly to excessive drinking.’ *Ain* I. 345.

mon crime of infanticide. The heathen accordingly took counsel together against him as follows:—

‘As concerns the Nawāb, it will be sufficient to accuse the Father every day of grievous things which even if they are not believed will be enough to throw discredit upon him. We can do this the more easily that his friends the Nawābs Xamaradin [? Qamru-d-dīn] and Xencão [Zain Khān] are dead,¹ and the present Nawāb Calichicão is hostile to him, as he has shown on many occasions because of the religion he preaches. So we shall get the Father driven from Lāhor and the church, which we hate, destroyed.’

For the time being Pinheiro was able to re-assure the Governor, but shortly afterwards the Hindūs, obtaining the aid of a young man who was a favourite of the Governor’s,—

‘Gave him a rich present from the heathen who were the Father’s enemies, together with a defamatory libel: the best things contained in it were that the Father ate human flesh, fattened up young men and sent them away to be sold in Portuguese lands, murdered people and had killed a tailor’s wife not four days ago: that he was a great wizard and by his spells made men renounce their religion and adopt an unknown one, and so he had done to the son of a paṇḍit,’ &c.

The Governor was still afraid to seize any Christians in the city in case the matter should come to Akbar’s ears, but he determined to seize any whom he could find in the Fort. A Portuguese was thereupon arrested inside the Fort and after much beating was induced to say the Kalma, ‘their cursed Muhammadan creed,’ after which he was kept under guard but well treated. Pinheiro at once went to confront the Governor, but could not see him ‘as he was occupied with a visitor of whom a great deal is made by some because he is learned and a son of a great master among the former Kings of Camarcão [Samarqand], by others because he is the son-in-law of the King of Maivenar (Māwarān-nahr) and Camarcão.’ When Pinheiro gained admittance, he protested against the Governor’s conduct, but Qulij Khān swore by Martes Alli (Murtizā ‘Alī), by the Prophet’s head and his own, that no compulsion had been used to make the Portuguese turn Muhammadan. Pinheiro had to go away in sorrow, but on his way through the city saw the man being negligently guarded, whereupon, he says, he ‘drew near with unutterable joy and taking the lost sheep upon his shoulders bore him out of the city’ The Portuguese having been sent off to Agra and his wife and children having been put in safety, Pinheiro was able once more to confront the Governor and submit to examination. ‘When asked,’ he says, ‘what had become of the man, I answered that he had not been to my house nor to his

¹ See p. 84 above.

own, since he was taken prisoner.' Whereupon 'a dark cloud fell upon the Nawāb and his followers and no more was heard of the Portuguese who had turned Musalmān.'

A greater trouble took place in connection with certain houses which Akbar had granted to the mission. These houses had belonged to a Hindū called Pan [? Pannū Rām] who defaulted to the Emperor to the extent of 3 lakhs and was dispossessed of his property: and the Fathers used them as a shelter for married Christians. The Hindūs offered the Governor '2000 rupees beside other things of price' for these houses, and Pinheiro was forthwith ordered to vacate them within five days, which he did, saying that 'the law of Jesus Christ forbade him to enter into strife for houses or lands.' The Governor at first ordered the Kotwāl to give Pinheiro other houses in exchange for them, but he subsequently revoked the order and the Hindūs were triumphant, thinking that the church also would now soon come into their hands. Pinheiro meanwhile had written to Xavier about all the troubles at Lāhor and action was taken at Agra:—

'I informed Father Jerome Xavier more than once of what had happened, but he did not think it proper to speak to the Emperor at that time, because he was very sad, firstly because his mother who is over 90 is at the point of death, secondly and chiefly because he is at variance with his son who is making head against him. But although the Father did not wish to add to his sorrow by these tidings, he spoke to him about the houses, which had been taken from us, because our credit greatly depended on it, and if they were returned to us it would be clear that the Emperor favoured us and considered us above the Governor. As soon as Father Francis Xavier informed the Emperor of the matter, he ordered a letter to be written to Calicheão to return the houses to the Fathers. The letter was written by the Emperor's Wazir, and the following is a translation of it¹:—

"Beloved and fortunate chief, live and prosper under the protection of God. After compliments. I would have your Excellency know that by order of him whom all the world obeys, the houses of Pan were converted into a Church and dwelling houses for the Fathers and their people. A petition reaches us showing that the Nawāb has expelled the Fathers from the houses where their servants were lodged. He whom all the world obeys commands that as these houses were his property and given by him to the Fathers, they and their people be forthwith reinstated in them, and Your Excellency shall prevent any one from molesting or hindering them herein. These words are written by order of the Emperor."

The letter was not as authoritative as a *firmān* but came to much the same thing, and Pinheiro was enabled by its help to regain the

¹ A full translation with all the compliments will also be found in a separate MS. in the Brit. Mus. Marsden MSS. 9854, in Pinheiro's handwriting.

houses. But scarcely had he done so when the Governor issued orders, depriving him again of their possession and Father Xavier had to be applied to once more. This time a regular *firmān* was obtained and what was more the Prince himself was the 'porvanazi' of it¹: the Governor had now no excuse for evasion and ordered the houses to be given up 'within an hour,' thus bringing to an end an episode which had been a cause of great vexation to the Fathers.

Meantime in other respects, things had been going ill enough. At one time the Governor had threatened to exterminate the Christians in Lāhor and the community was in such fear that 'some twenty three Armenian merchants fled with haste escaping through different gates.' Pinheiro adds: 'as it seems they have no mind to be martyrs, may God make them good confessors. I met three or four of them but they would not be seen speaking to me as they did not wish to be known as Christians—God help them.' As regards himself he writes:—

'I confess to Your Reverence that death was always before my eyes and I prepared myself for it as well as I could: but the happy hour so desired by me never arrived. The Lord did not deem me worthy of such high bliss: may his infinite mercy put me in the power of some one who does not fear the Emperor, for it was this that made the tyrant desist from the attempt which he had such good wish to accomplish. Your Reverence should have seen the surprise of the people as I came and went through the streets, one saying to the other: "Does not the Governor intend to kill the Father? how comes it that he goes backwards and forwards with the same security as before?"'

When one of the Governor's sons protested with him for not killing the Father, Qulij *Khān* drew him a little aside and said: 'Leave the forsaken wretch alone; no one who is a Musalmān at heart will ever embrace his religion,' 'continuing,' says Pinheiro, 'in a lower voice. "He has the Emperor's permission who is an unbelieving Cafar [*Kāfir*] like himself."'

The Hindūs, however, still agitated for repressive measures. In order to secure their claims on the Church (which had not then been yet safeguarded by the *firmān*) they invited the Governour to a banquet in an adjoining house and gave him a present of 9,000 rupees 'i.e., 9 horses,² several other things and 2,000 rupees in money.' Pinheiro felt safe enough about the church buildings, but he received warnings from the friendly Kotwāl that there were designs on foot for seizing the women and children of the Christian community and he took

¹ Sc. *parwānchī*. The *porvanazi* according to Pinheiro is 'he who gives the order for a *firmān*.'

² Qulij *Khān* was famous for his love of horses. Blochm., *Ain* I. 345.

prompt steps for placing all these in a place of safety. He wished also to conceal the Catechumens, but they indignantly refused, and conspicuously among them a certain Xequé [? Shaiikh]¹ who had before conversion practised as a sorcerer. At last the Governour actually fixed a day for the arrest and forcible conversion of all the Christians in Lāhor. The day fixed was Thursday the 15th September [1604], but (says Pinheiro)—

‘On the eve of the appointed day, the Governour’s son returned a fugitive from the seat of war,² having left his army defeated with the loss of 400 cavalry and a large number of infantry. On his arrival, his father set out to his assistance and the Christian army which was scattered and hidden again gathered together, the sheep and lambs no longer fearing the wolf.’

This was the end of the troubles caused by Qulij Khān at Lāhor. ‘On his return from Bāna [? Bannū], the place where he had gone to make war, news came that the Prince [Salīm] was marching on Lāhor:’ the news apparently proved untrue, but the Governour was in great perturbation and began to prepare for a siege: he was summoned several times to Agra, but gave excuses: he even made as though he would fly to Kābul, but shortly returned; and at last went to the Emperor at Agra, where ‘he suffered many mortifications in spite of a rich present which he gave.’

While Qulij Khān was away, the government was carried on by his son Chīn Qulij, who although he had formerly incited his father to oppress the Christians now showed himself in a very friendly light.³ He went so far as to visit the Church and the Father gives the following account of his visit:—

‘When he had entered the Church and seen the statue of the Blessed Virgin, he was quite changed and no longer seemed like a man full of worldly pride, but like a humble Christian and treated us with great respect and marks of affection. He was an hour and a half or two hours in the Church

¹ It is not quite clear what Pinheiro means by a Xequé. He himself says: ‘a Xequé must be one of three things: *i.e.*, a man mortified in all his passions, a teacher such as the founder of a religion, or he must have written five books bearing on history.’ The definition seems to have a Hindu air about it and he moreover implies in his letter that the Xequé above mentioned was brother to the paṇḍit convert who had fled to Agra: if so, Xequé can scarcely be Shaiikh.

² It is not clear what war this was: perhaps Ghāzī Beg’s rebellion in Sindh (Blochm., *Ain* I. 363), or more probably some frontier trouble with Raushānis or others. If Bāna mentioned just below be Bannu, this must have been a frontier war.

³ Chīn Qulij is described in the *Maāsiru-l-‘Umrā* as an educated and liberal man, well versed in Government matters: Blochm., *Ain* I. 500.

and at our house, where he saw our books and listened to some of the Gospel Stories and things concerning our religion with patience and attention. He ate some dried fruit with great familiarity, as if he were our dear friend and not the son of Calichcão, the greatest enemy of the Faith of Christ. Your Reverence will understand that it was a great thing for him to eat and drink in our house, because they think it a great sin to eat with Christians, and consider him a Christian who eats the bread of Christians from Christian hands.....He begged us so earnestly for a picture of Christ that I was obliged to give it to him. He asked for another which is in the Church, and I asked a noble who is a great friend of his to dissuade him from pressing the point, and after he had done so he excused himself to me with many compliments and friendly offers. He offered me a hundred rupees and when I explained that the Fathers could not take money from any one, he was overcome with surprise and related the fact to many.' [Then follows a relation of other cases in which Christians had caused surprise by refusing to receive presents].

Then follows a quaint episode:—

'I went to see him afterwards, and he received me with smiles and affection. A rich present had been brought to him, amongst other things two flasks of precious liquor which he held in either hand. I said: 'Sir, here is our basket, in which we receive the Emperor's alms. May we not have your coin also?' He put down what he held and took the basket. The person who held his money said. 'I will toss up, for the Father:' but he replied: 'No. I will do it myself.' The first throw was not favourable, and he tossed again and then returned the basket to me with pleasure to the surprise of the by-standers. These little things are very important here, though they may be laughed at elsewhere,'

Even the old Qulij *Khān* proved more tractable after this and when a firmān came from the Emperor ordering that 1,000 rupees should be given to the Fathers, he went so far as to write on the firman 'Belal carcar' [? bilāe kāt̄kūt]: if this had not been done, says Pinheiro, the Fathers would according to the usual custom have received only 333 rupees out of the 1,000.

Before Qulij *Khān* returned, however, the Government was for a time in the hands of Caidcão [Said *Khān*] and Mirzā 'Abdu-r-raḥīm, as Subadār and Diwān respectively, two offices that had been combined under Qulij *Khān*. 'Both,' says Pinheiro, 'received us with many promises especially the Divão whom we know best.' Of Mirzā 'Abdu-r-raḥīm all that we know is apparently that he was nephew of Mirzā Haidar the author of the *Tārīkh-i-Rashīdī*.¹ The histories tell us more of Said *Khān*, a Chaghatai noble who had just repressed the rebellion of Ghāzī *Khān* in Sindh.² It appears that Ghāzī *Khān* who had made submission was then on his way to Akbar's court, for Pinheiro gives the follow-

¹ Blochm., *Ain* I. 464.

² Blochm., *Ain* I. 331.

ing account of a distinguished visit with which his chapel was then favoured:—

‘The son of the Nawāb Caidcāo, Mirza Cedula [Saidulla¹] son in law of Canazāo [Khān ‘Azam Mīrzā ‘Azīz Koka], came and brought with him Mirza Gazis [Ghāzī] son of Mirza Jānī who was king of Sind. They stayed a long while examining the Church and in our house enquired much concerning Jesus Christ and our religion with great modesty and submission so that they seemed more like disciples of the Fathers than the great princes that they are. They came with a regal retinue, and the people knowing that they were coming to our house thronged the streets, doors, roofs and windows. The great crowd was a magnificent sight.’

To add to the Father’s satisfaction, a just retribution overtook the chief of his Hindū opponents and he does not narrate their misfortunes without a certain gleam of malicious pleasure. One of these was arrested by Said Khān for some act of violence and was dragged to prison through the city by the hair of his head: his houses were destroyed and he with difficulty made his escape from the town. Another lost his son who being but a small child ‘was buried near the river according to their custom, but the dogs dug him up and devoured him leaving only his head.’ A third, the most violent persecutor of all, who held a pargana worth over two lakhs of rupees, fled from the new Diwān, but his son and brother were arrested and thrown into a narrow prison where ‘they were obliged to pay the guards 20 or 30 rupees each a day for food, and a rupee apiece for the slightest necessity of nature: and moreover were beaten and ill-treated and called to account for three lakhs of rupees.’ ‘Truly’ says Pinheiro, ‘the vengeance of God is hidden...May God repay them for the trouble they have given us by converting them to our Holy Faith. Amen.’

As regards the results of the year Pinheiro has to confess that ‘the events above related closed the door to conversions during the year, so that we have not any to relate.’ But at the close of his letter he adds: ‘Two persons of importance, at least, have asked for baptism: they are Persians, and beside being rich are of very good parts,’ and he proceeds to describe the somewhat strange arguments which induced one of them to reject Muhammadanism for Christianity.

In conclusion the Father says: ‘I should be glad if your Reverence could communicate this letter to Father Francisco Cabral,² who by

¹ Blochm., *Ain* I. 363.

² Francisco Cabral was for many years a Professor at Goa and went to Japan in 1570, returning apparently soon after 1584. We do not know exactly what connection he had with the Mughal Mission. He died in 1609 at Goa. See *Nouvelle Biographie Generale* sv. Backer *Hist. des Ecrivains Jesuites*, serie ii. p. 92, and De Sousa *Or. Conq.* II. 434.

his labour here may be called the founder of this mission. Your Reverence's unworthy son Manoel Pinheiro.'

* * * * *

On the 15th of October 1605, scarcely two months after the above letter was written, Akbar died at Agra.

The Results of the Missions.

These missions are perhaps unique as an attempt on the part of a large Society in Christendom to convert a single individual, and in so far as they represented an attempt of this nature they were undoubtedly failures. Whether Akbar died a Muhammadan or not is, perhaps, a moot point,¹ but it is certain that he did not die a Christian. Sir Thomas Roe and his chaplain Terry who were in India eleven years later, are clear on this point. Sir Thomas writing from Ajmīr on 30th October 1616,² says:—

'In this confusion they (the Muhammadans) continued until the time of Akbar Shāh, father of this king, without any noise of Christian profession, who being a prince by nature just and good, inquisitive after novelties, curious of new opinions and that excelled in many virtues, especially in piety and reverence towards his parents, called in three Jesuits from Goa whose chief was Jerome Xavier, a Navarrais. After their arrival he heard them reason and dispute with much content on his, and hope on their, part, and caused Xavier to write a book in defence of his own profession against both Moors and Gentiles, which finished he read over nightly, causing some parts to be discussed, and finally granted them his letters patent to build, to preach, teach, convert, and to use all their rites and ceremonies as freely and amply as in Rome; bestowing on them means to erect their churches and places of devotion. So that in some few cities they have gotten rather *Templum* than *Ecclesiam*. In this grant he gave grant to all sorts of people to become Christian that would, even to his Court or own blood, professing that it should be no cause of disfavour from him.

'Here was a fair beginning to a forward spring of a lean and barren harvest. Akbar Shāh himself continued a Muhammedan, yet he began to make a breach into the law, considering that as Muhammad was but a man, a king as he was, and therefore revered, he thought he might prove as good a prophet himself. This defection of the king spread not far, a certain outward reverence detained him, and so he died in the formal profession of his sect.'

So too Terry in his *Voyage to East India* (ed. 1777, p. 419) describes at some length the sort of arguments used by Xavier in the disputations held before Akbar, 'which' says he, 'that king heard

¹ Price, *Memoirs of Jahāngīr*, p. 77. Blochm. *Ain* I. 212.

² Purchas i. 586.

patiently several times during the space of one year and a half, but at last he sent him away back again¹ to Goa honourably, with some good gifts bestowed on him, telling him as Felix did Paul, after he had so reasoned before him, 'that he would call for him again when he had a convenient time' Acts xxiv. 25. Which time or season neither of them ever found afterward.'²

The Jesuits themselves admit that they were unable to administer the consolations of their religion to Akbar in his last moments. The following is the narrative given by the Provincial in his report of 20th December, 1607³ :—

'The Emperor having lived so that none could say to what religion he belonged, God in his righteous judgment deprived him in his last hour of the Christian faith, the which, however, he had formerly much praised and favoured. As soon as our missionaries heard of his illness they went to visit him, but finding him in apparent good health they did not find it advisable then to speak to him of the life to come. When next day it was rumoured in the city that the Emperor had been poisoned, they went again, but were not admitted by the chamberlains although they announced themselves the bearers of healing medicines... When the Emperor was in his last agonies, the Muhammadans bade him think on Muḥammad, whereon he gave no sign save that he repeated often the name of God.'

And still more clearly is the nature of Akbar's end shown in a manuscript report⁴ written by Father Antony Botelho, who was Provincial some years after Akbar's death. In this report the Father narrates a conversation which he held with the Idal *Shāhī* Prince of Bijapur and in which the prince had said to him: 'Sachehe qui barā Batxa Hacabar Christāu muhā qui nan?' [*Sac hai ki barā bādshāh Akbar Kristān muā ki nahī?* Is it true or not that the great Emperor Akbar died a Christian?] To which the Father replied: 'Sire, I would it were so: but the Emperor while living failed to be converted, and at the last died as he was born, a Muhammedan.'

Compared with the conversion of the Emperor the evangelization

¹ This, as well as the term of a year and a half, is an error.

² In the *Introd. to Gentil's Memoires*, p. 22, n. we are told that Akbar promised to embrace the religion selected for him by an intelligent monkey: three cards were put in a bag: the monkey taking out that of Muhammadanism tore it up in a rage: that of Hinduism it used in a still more ignoble way: while that of Christianity it lifted reverently to its head. Akbar, however, demanded leave to have several wives: 'on le lui refuse, et it n'y pensa plus.' The story of the monkey is ascribed to Jahāngīr's reign in Bry's *India Orientalis*, which contains an amusing picture of the episode. So also by Roe (*M. Thevenot Relations*, p. 79).

³ *Drei Neue Relationes* (Augsburg, 1611).

⁴ Brit. Mus. Marsd. MSS. 9853.

of the common people¹ appears to have been held throughout as a matter of somewhat secondary importance, and the extent of success attending the Jesuit efforts in this direction can be pretty fairly judged from the extracts given from their letters in this paper. The acme of success was reached in the succeeding reign, when the churches of Agra and Lāhor increased in popularity and two new churches were started at Delhi. With Shāhjahān, however, a new era arose, the imperial support was entirely withdrawn, the Lāhor and Agra churches were either destroyed or greatly impaired,² and by the time of Aurangzeb there was but little left of the Christianity introduced by the Jesuits in Northern India. In 1739 the Churches at Delhi were destroyed by the soldiery of Nādir Shāh in the great massacre of that year.³

In estimating, however, the success or otherwise of these Jesuit Missions, it must not be forgotten that they had to some extent a political as well as a religious object in view. It will have been already observed that even the saintly Rodolfi Aquaviva supplied the authorities at Goa with political information and pushed the interests of the Portuguese at the Mughal Court.⁴ It is clear too, from the various extracts quoted in this paper, that the Fathers were at all times supporters of Portuguese claims, and it is even possible (see *Noer*, I. 489) that the third mission was undertaken mainly on political grounds and that the Jesuit superiors had from the beginning little belief in the conversion of the Emperor.

At any rate the fact that the Portuguese authorities looked on the Jesuits at the Mughal Court in the light of useful political informants is abundantly evident from the following passages which occur in letters addressed by the King of Portugal to the Viceroy at Goa⁵:—

In a letter dated Lisbon the 28th January 1596, the king referring to a letter from from the late Viceroy Martin d' Albuquerque, writes: 'He also tells me [in his letter] that Akbar had written him some letters, and

¹ The most useful work done by the Jesuits was probably their spiritual attendance on Europeans and Eurasians in the Mughal Empire: but this was, of course, apart from their purely missionary duties.

² See notes on pp. 71 and 93, above.

³ *Letters Edifiantes et Curieuses* IV. 260. The history of Christianity in Northern India during the two centuries following Akbar's death has yet to be written; it is full of curious vicissitudes and there are many episodes such as that of Dārā Shikoh and that of Juliana, which would give interest to such a history.

⁴ See p. 58, above.

⁵ See Mr. Rehatsek in *Calc. Rev.* January 1886. The letters are given in Sēnor da Cunha Ravara's '*Archivo Portuguez Oriental*,' Fasc. 3: but as the third fasciculus of this book is not in the British Museum the above quotations are made from Mr. Rehatsek's article.

among these one which he had sent by an Armenian Christian, who had given him suitable information about our power and prosperity: furthermore that the said Akbar wanted some men of letters to be sent to him and complained of the quick departure of the Jesuits despatched to him by Manoel de Sousa Coutinho when he was Governor, and that he [Albuquerque] had considered the matter with some prelates and monks, who were of opinion that two learned monks should be sent, and that the Provincial of the Society of Jesus forthwith offered his own ecclesiastics with the same zeal for the service of God and for mine with which he had given the two others, as well as a very learned layman, and I recommend you to thank the said Provincial on my part, as well as for those of his order which he has given to go to Ethiopia, and that you should favour these things and keep me always informed about them.'

Similarly on 5th February, 1597 the king again writes: 'He [Albuquerque] also tells me that he had a letter from Jeronimo Xavier, a friar of the Society, written at the court of Akbar, in which he informs him that, after enduring many hardships in a land-journey of five months, he had, with two friars in his company, arrived at the court of the Mogol, who received them with much pomp, and that he himself, as well as the prince with his captains, expressed great admiration at the taking of the Morro [a fort opposite Chaul which the Portuguese had conquered from the Deccan Moslems]¹ and that he asked them to make haste to learn the Persian language because he desired to speak to them without interpreters on the reasons which had induced him to invite them to his Court. I recommend you to encourage and to aid the friars of the Society to make progress in the mission for which they have been sent, and to attain the good result expected therefrom.'

And again on 15th January 1598:—'You are also to give me an account how the two friars of the Society are at the court of the Moghul, and although they have hitherto not produced any fruit, their aid is necessary in continuing to give us every information about the king as they now do. This I approve of, for the reasons you adduce, and I have also other information in conformity with them. It is chiefly to be taken into consideration that the fruit, which has hitherto not shown itself, may appear whenever God pleaseth and when human hopes are perhaps the smallest. Accordingly you are to make arrangements with the Provincial of the Society, in case these friars should die or be necessarily recalled, for sending others so that some may always be there as now.'

Writing in 1616, Sir Thomas Roe talks of Corsi as having been the 'Resident' of the king of Spain. (Melch. Thevenot, *Relations* p. 78) and Terry describes him as 'Agent for the Portugals' (Purchas, II. 1482).

How far the Jesuits proved politically useful to the Goa authorities during Akbar's reign we have no adequate means of judging. Their

¹ Cf. Fariay Sousa, 'The Portuguese in Asia', translated by John Stevens, 1695, III, 69.

energy in the promotion of Portuguese interests during the reign of Jahāngir is sufficiently manifested by the very free comments made on their tactics by the English travellers of the period (See *e.g.*, Terry's *Voyage* Ed. 1777 p. 422, and Hawkins, on p. 34 Wheeler's *Early Travellers in India*).

Ultimately the Jesuits failed in this as in their other objects. They failed to convert the Emperor. They failed to propagate Christianity in Northern India. They failed to circumvent the English. And yet the episode, so full of failure, is not, I venture to think, without its lessons and an interest of its own.

APPENDIX.

Note on the Persian works of Father Jerome Xavier.

The opportunity may be taken here to describe shortly the Persian works written by Jerome Xavier,¹ although most of these were written after Akbar's death.

(i) *Mirātu-l-Quds* (the Mirror of Holiness) or *Dāstān-i-Masīh*. (Life of Christ). The preface of this work commences with a curious conceit regarding the example of 'Akbar Bādshāh Idīsha', *i.e.*, Abgarus King of Edessa, who sent to make enquiries regarding Jesus and received a picture of Christ's likeness. So, too, under the orders of His Majesty, this work had been written by Jerome Xavier, who having known the subject for 40 years and having studied Persian for 7 or 8 years had ventured to undertake the duty. The preface is dated Agra the 15th Urdibihisht 1602.

Then follows the book itself divided into four parts, *viz.* (I) the Nativity and Infancy of Christ, (II) His Miracles and Teaching, (III) His Death and Suffering and (IV) His Resurrection and Ascension. In Xavier's account, the Bible narratives are freely supplemented from the apocryphal gospels and elsewhere: and the writer acknowledges in his preface and conclusion that this is the case.²

The book seems to have been first written out in Portuguese.³ According to the concluding note, the translation into Persian was made by 'Abdu-s-sattār ibn Qāsim⁴ of Lāhor conjointly with Xavier himself

¹ See Mr. Rehatsek on p. 18 *Calcutta Review*, Jan. 1886: Dr. C. Rieu's Catalogue of the Persian MSS. in the British Museum: and Mr. Beveridge in *J. A. S. B.* 1888.

² See the translation of the preface and the abstract of Part I given by Prof. Blochmann in *Proc. A. S. B.*, May 1870, p. 140. Also the full, though very unsympathetic, account of the work given by Mr. A. Rogers in his article on 'The Holy Mirror or the gospel according to Father Jerome Xavier,' in the *Asiatic Quarterly Review* for July 1890. Also the same writer's paper on 'A Persian History of Christ and St. Peter by Jerome Xavier, S. J.' read before the Royal Asiatic Society on March 10th 1896.

³ Du Croze, *Hist. Chr.* 521.

⁴ De Dieu has 'Abdu-s-sanarīm Qāsim'

(ba'ittifāq-i-īn banda) and the book was completed in A.D. 1602, the 47th year of the holy Reign. Of the *Dāstān* Professor Blochmann (*Proc.*, A. S. B., May 1870 p. 146) says: 'The Persian of J. Xavier's work is easy and flowing. There are very few passages, if any, that sound outlandish.' The British Museum possesses two MSS. of this work. One of these (Add. 16878 foll 74 of the Yule Collection) is an imperfect Nasta'liq, copy written apparently in India in the 18th century: the other (Harl. 5455 fol. 215) is a complete copy in plain Nasta'liq, written apparently in India and dated Ramzān A. H. 1027 (A.D. 1618).

The work was edited with a translation and Latin notes at Leyden in 1739 by the Professor Louis de Dieu, a Protestant, under the title *دستگان مسیح* *Historia Christi Persice conscripta simulque multis modis contaminata a P. Hieronymo Xavier Soc. Jesu, Latine reddita et animadversionibus notata a Ludovico de Dieu.*" Mr. Beveridge remarks: De Dieu was a man of worth and learning, and the Jesuit Alegambe admits that his translation of Xavier's Persian is a good one, though he says he has added heretical notes which ought to be burnt. There is a notice of De Dieu in Bayle's Dictionary. He is very bitter in his remarks on Xavier and his object in making the translation and publishing the work appears to have been to show how the Jesuits adulterated the pure milk of the Word. But still all must feel grateful to him for having been the means of preserving a knowledge of Xavier's curious work.'

(ii) '*Dāstān-i-San Pedro*' or Life of St. Peter. This work was also edited by De Dieu in 1739 with a Latin Translation and notes: the running title being '*Historia S. Petri sed contaminata.*' The work itself does not mention its author, but there seems no doubt that it is Xavier's.¹

(iii) The *Āīna-i-Ḥaqq Numā* or Truth-reflective Mirror: completed in 1609. Dr. Rieu thus describes the British Museum MS. (Hrl. 5478) which is written partly in Nasta'liq, and partly in *Shikasta-āmez*, and dated Jumāda I, the sixth year of the reign (probably that of Jahāngīr = A.H. 1019. A. D. 1620):—"It is stated in the heading that the author Padre Geronimo Xavier, a member of the Society of Jesus came from Goa to Lahore where he was presented at Court, A. D. 1596.² In the preface which follows, the author states that he had enjoyed, twelve years previously, the privilege of kissing the Imperial threshold, and that he now dedicated this work to Jahāngīr as a slight return for past favours, and a humble offering on the occasion of his accession. The work is written in the form of a dialogue³ between the Padre and a philosopher or free thinker (*Ḥakīm*) whom he purports to have met at Court, while in some parts, a Mulla intervenes as a third interlocutor. It is divided into 5 books (*Bāb*) sub-divided into Chapters (*Faṣl*), a full table of which is given at the end of the preface, foll. 14b-18a. The five books are as follows: 1. Necessity of a divine law. fol. 18a. 2. What Christianity teaches regarding God, and proofs of its

¹ See Prof. Blochm., *Proc. A. S. B.*, May 1870, p. 145.

² Really 1595.

³ See above p. 82.

being conformable to reason, fol. 73b. 3. Divinity of Jesus Christ our Lord: fol. 208a (the end of this book and the beginning of the next are missing). 4. Commandments of the Gospel and their contrast with those of Muḥammad; fol. 322a. The strength imparted by the Christian faith and its superiority to other religions; fol. 437b.' Of the style of this book Dr. Lee writes¹ 'It is very evident that the writer was a man of considerable ability and energy, and that he has spared no pains to recommend his religion to the Mahomedan or heathen reader: but that he has trusted much more to his own ingenuity, than to the plain and unsophisticated declarations of the Holy Scriptures. His style is, upon the whole correct, though occasionally interspersed with Europeanisms, but it never makes the most distant approach to what may be termed elegance.'

An abridgement of the above was subsequently brought out by Xavier under the title '*Muntaḥab-i-Āina-i-Ḥaqq-numā*' and a copy of this abridgement is among the British Museum Manuscripts (Add. 23584). 'In a long preface addressed to Jahāngīr,' says Dr. Rieu, 'the author... mentions his previous work entitled *Āina-i-Ḥaqq-numā* to which he had devoted so many years, and says that finding the Emperor's time taken up by the cases of Government, he extracted its substance for his use, and condensed it in the present "selection." This work, which is not, like the former, written in the form of a dialogue, contains the following four Chapters (Faṣl): 1. Knowledge of the nature of God; fol. 7b. 2. On Jesus our Lord; fol. 19a. 3. Commandments of the Gospel; fol. 32b. 4. Divine Assistance; fol. 43a.'

This work found its way to Persia and there called forth the reply: '*Misqal-i-Safā dar taḥliyah-i-Āina-i-Ḥaqq-numā* or 'The Clean Polisher for the brightening of the Truth-Reflecting Mirror:' the author of which Sayyid Aḥmad B. Zain-ul-Ābidīn, says that in A. H. 1032 (A. D. 1622-3) he had been shown by two Christian priests, Padre Juan and Padre Brio, a copy of the *Āina-i-Ḥaqq-numā*² written by the great Christian divine known as Padre Mīmīlād (?). This again called forth two rejoinders: one by Father Bonav. Malvalia in 1628,³ and the other by a Franciscan, Philip Guadagnoli.⁴ This latter was published at Rome in 1631 under the title: '*Apologia pro Christiana religione que a R. P. Philippo Gadagnolo respondetur ad objectiones Ahmad filii Zin Alabadin, Persæ Aspahahensis, contentas in libro incripto Politor speculi*,' and it is reported (see de Backer. *Bibl. des écrivains de la compagnie de Jésus*, VII. 415) to have had the effect of converting the said Sayyid Aḥmad.!

A very full account of the *Āina-i-Ḥaqq-numā* will be found in Dr. Lee's preface to Henry Martyn's '*Controversial Tracts on Christianity and Mahomedanism*. Cambridge 1824'. In the same preface will be found an

¹ Preface to H. Martyn's *Controversial Tracts* p. XL.

² The quotations show that the book seen was the *Muntaḥab*, Rieu, *Persian MSS.* I. 28.

³ Not in the Brit. Mus.

⁴ See M. Thevenot *Relation de divers Voyages. Discours sur les Mémoires de Thos. Rhoë*, p. 12.

account of Gadagnoli's book and of a book by Sayyid Ahmad called كذآب الوامع الراننه في رن شهه النصراننه, A book of divine rays in refutation of Christian error,' published¹ in A. D. 1631 in reply to a work written by a European priest: this book may be the same as the '*Politor Speculi*,' but Rieu (Cat. I. 29) refers to it as an earlier work of the same author.

It will suffice to quote here the remarkable prayer contained in the preface to the *Āina-i-Ḥaqq-numā*:² 'Pardon, O Lord, should I do what is unpleasing in Thy sight by intruding myself into the things and properties that belong to Thee. Men plunge into the deep ocean, there to fetch pearls and other precious things. Therefore, O Sea of Perfections, suffer me to sink deep into Thee and thence to enrich myself and my brethren, who are Thy servants; and by describing Thy greatness and mercies, to help them. For, although I am unworthy to speak to Thee, Thou art worthy that all should endeavour to praise Thee; since Thou art possessed of infinite goodness and beauty. . . . O Lord my God, this will be fruitless, unless Thou assist both me and them with Thy infinite mercy. Give unto us, O Lord, the key of the knowledge of Thee. Grant to our understandings the power of understanding Thy greatness, that Thy majesty and grace may not be to us an occasion of stumbling, and hence remain unblesed by Thy many favours. Let not that come upon us what happens to the bat, which is blinded by the light of the sun; and which in the midst of light remains in darkness. Give us enlightened and far-discerning eyes, that we may believe in that greatness of which Thou art, and which for our sakes Thou hast revealed. And that by these words and actions we may so follow Thee, that in paradise we may see Thy Godhead in the mirror of light, which in this world, we can only contemplate by faith as in a glass [darkly]. Amen.'

The above are the best known of [Xavier's works, but the following also are noticed in catalogues, &c. :—

iv. '*Lives of the Twelve Apostles of Jesus Christ, composed in Persian, by P. Jeronimo Xavier of the C. of J. at Agrah, at the court of the Emperor Jahāngīr in the year 1609, 8vo.*' (*Bibl. Marsdeniana*, p. 305 cf. *Uri. Bib. Bodl. Cod. Cat.*, p. 270).

v. '*Psalterio de David conforme a ediçāo vulgata traducido polo P. Jeronimo Xavier da C. de J. na cidade de Agra, corte do gran Mogol Jahanguir* (Persian Translation of the Psalms of David.) 8vo.' (*Bibl. Marsd.*, p. 305).

vi. '*The Guide of Kings* composed in Persian, by P. Jeronimo Xavier of the C. of J. and addressed to the Mogol Emperor Jahāngīr in the year 1609. Sin fol.' (*Bibl. Marsd.*, p. 305).

vii. *A History of the Martyrs.* (De Backer *Bibl. des Ecrivains de la comp. de Jésus*, vii. 415).

¹ Lee refers to a copy in Queen's College Library at Cambridge.

² *Cal. Rev.* 1886, p. 9. Lee's *Preface to Martyn's Controversial Tracts*, p. vii.